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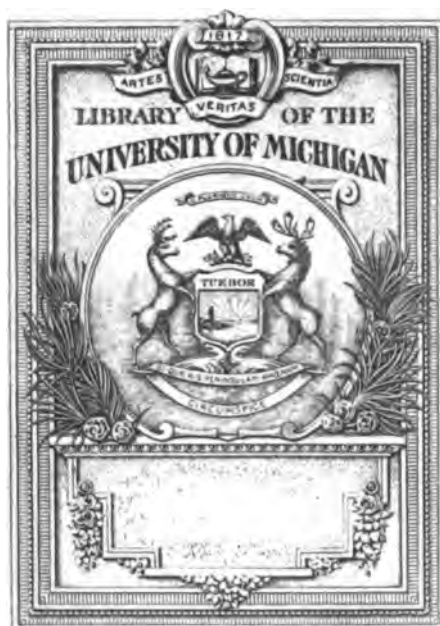
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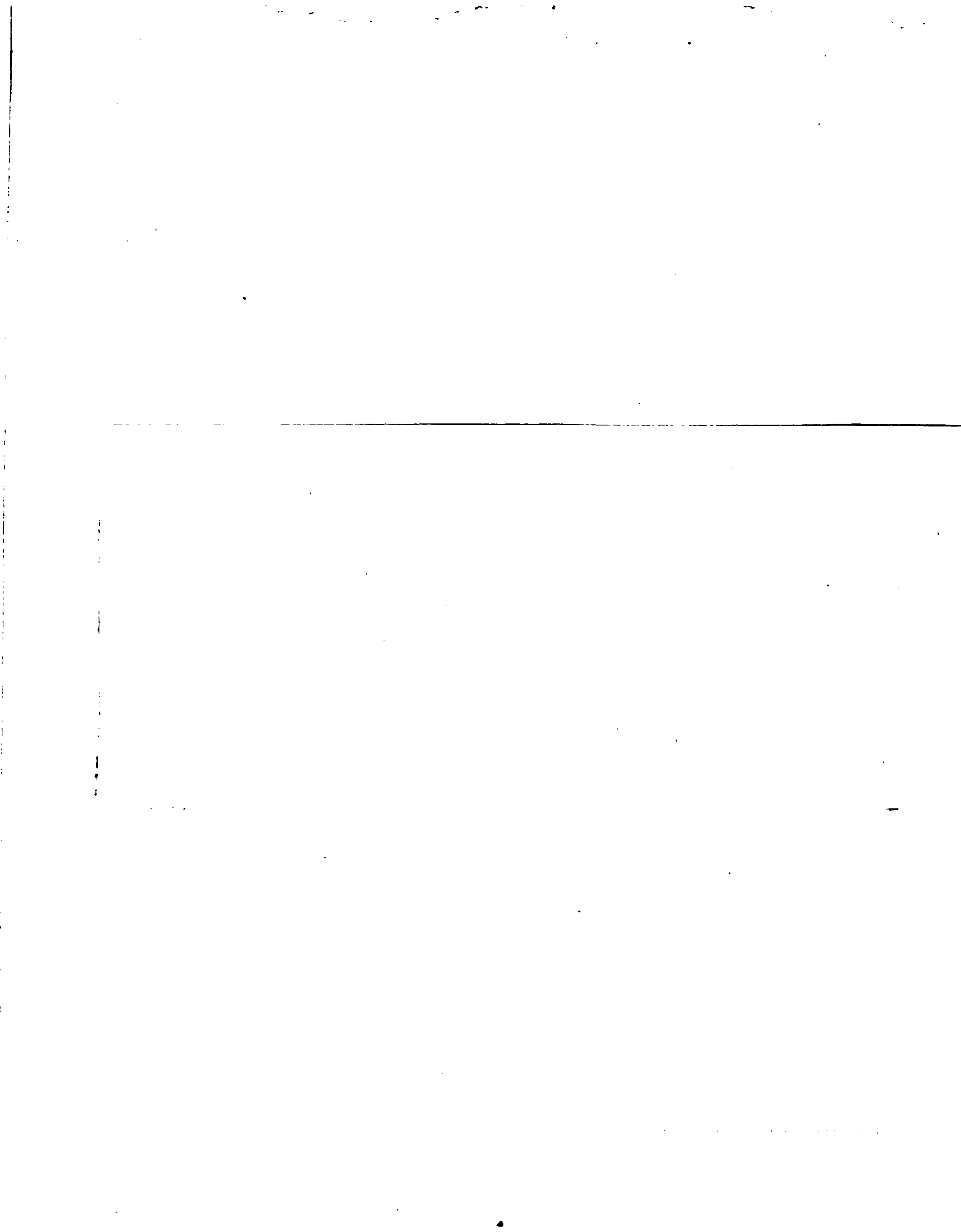
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THE
TRAVELS OF MACARIUS,
PATRIARCH OF ANTIOCH:

WRITTEN
BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,
IN ARABIC.

PART THE THIRD.
THE COSSACK COUNTRY, AND MUSCOVY.

TRANSLATED
BY F. C. BELFOUR, A.M. OXON.
LL.D. OF THE GREEK UNIVERSITY OF CORFU,
MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND,
&c. &c. &c.

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PART THE THIRD.
THE COSSACK COUNTRY
AND
MUSCOVY.

BOOK V.
THE COSSACK COUNTRY.

SECT. I.
CITY OF KIOV.—ST. SOPHIA.

AROUND the holy arch of this Church of St. Sophia, a part of the description of which was given in the preceding section of this narrative, is written in Greek what we thus translated into Arabic: "God is in the midst of her, and she shall not be shaken: God helps her from day-break to day-break:"—as it is related of the building of St. Sophia, in Constantinople, that Justinian the Emperor wrote on all its tiles to the same effect.

The Holy Table is very large, being laid to the size of the Tabernacle; and having in the centre a kind of bridge of boards, which rises step by step to a great height, and holds the candlesticks in rows with their green wax tapers: these, when lighted, form an arch of fire, which raises the admiration of the beholder for its beauty and ingenuity. On the right of the Tabernacle is a door, with a lofty window above it, through which you enter a chapel with a cupola and two windows in the centre furnished with panes of glass, dedicated by the title of "The Birth of Our Lady." Near this is another chapel like it, named after St. Michael. So also on the left are four chapels; two with lofty cupolas, and dedicated to the Divine Burial and the Figured Handkerchief (of St. Veronica): the fourth is by the name of St. Nicolas. The Iconostasis which is over the doors of these chapels or tabernacles is much to be admired, and is very magnificent: it is quite new, and astonishingly beautiful; and so large, and divided into such a variety of compartments, and so much gilt and ornamented, that no man's pen is adequate to its description.

The height of the royal door is six cubits ; and it is surmounted by an arch resembling that of a city-gate. Its breadth is two cubits and a half : it is divided into two folds, as usual ; and the inside is formed into a kind of vault. It is all carved and gilt : and over one of the folds is the figure of a pelican, in silver, striking into her side with her bill, and the blood is flowing on her young ones beneath. This it is impossible for any person to distinguish from work in solid metal. The paintings of sacred images are twelve, all very large and magnificent : around the whole of them are thick solid pillars carved and gilt, and they are all sunk into a kind of vault. As for the pillars which inclose the images of Our Lord and Lady, they are exceeding large, being of full length, with frames carved and hollowed, and ornamented with flowers and vines, and green and red grapes that look transparent. Over this Iconostasis, and the Symbolon, the entire space is covered with a very wide screen, all carved and gilt, and stretching to the extent of the doors of the four tabernacles ; not entirely even, but with niches. On the top of it is the Crucifixion of Our Lord, very beautifully executed. All round it, from the summit to the base, is a sort of carved drapery ; and in the middle are small circles, containing the images of the Saints and the Apostles, faced with glass. To the left of the picture of Our Lord is a painting of St. Sophia, the work of an able and ingenious master. The church is depicted with its pillars, in the midst of its court ; and under its foundations is a kind of vault. On the top is the Messiah ; and the Holy Ghost is descending on it in rays of light. Under it is a picture of Hell ; at the mouth of which is the Cashediari, with a large nose, holding in his hand a bow and arrows. There are near him many Persians, in their turbans and peculiar dresses ; armed with bows and arrows, which they are shooting at the holy edifice. There is also a body of Franks, in their caps and uniforms ; pointing their muskets and cannon against it, with all the art of war.

Next we ascended to the second floor of the church, by the steps of one of the outer towers, and found it a very delightful situation, commanding, from every part, a view of the choir and the tabernacles. It has two recesses ; one with five cupolas, and a tabernacle in the centre dedicated to St. Nicolas ; the other also with five, and a second tabernacle in the centre dedicated to St. Demetrius ; all looking down upon the tabernacles below. As to the rails in front of these alcoves, they are severally made of one piece of red stone, and extend from one foot of the arch to the other, being figured with crosses and inscriptions, and exactly resembling the balustrades of St. Sophia. Over these two tabernacles are two cupolas with glazed windows. The whole number of the

arches of this wing of the building is thirty, and the cupolas are ten. The two other tabernacles are near the north door, on the right-hand as you go out of the church. They have wide arches; and instead of the Symbolon, they are now making for them a high cage of iron, adorned with various figures, and painted with different colours; as, the portraits of angels and saints, with their faces white as usual, and their garments shining with gold; crosses, and Greek inscriptions; flowers of various colours, yellow and red; and such other things as astonish the beholder: all this is constructed of thin plates of iron, fastened with bolts. In one of the tabernacles is a fount of white marble, with its lid or cover of large dimensions and concave form, ornamented with crosses, and resembling the urn of St. Elian in Emessa. The wonder is, whence they brought this marble, and these huge pillars which are outside the church; for there is no such thing in this whole country as a marble quarry. It would appear that they conveyed them in ships from Marmora, which is in the neighbourhood of Constantinople, by way of the Black Sea, and by ascending the great river Niepros (Dnieper), which flows into it; and landed them at this city of Kiov: whence, and from all the vicinity of which, there is a traffic, by both hauling and sailing vessels, on the great river just mentioned; and thence the navigation is continued on the Black Sea. All the alcoves or cupolas of this church are eighteen in number; and the large gilt crosses, which are over the cupolas and balustrades and arches, are six and thirty. The great cupola or dome is in the centre; and above it is another of great beauty and ingenuity, intended merely for ornament, and much admired. All these domes are covered with shining tin. This is the sum of the notes and calculations, made at the expense of much labour and vigilance and inquietude, which we have collected on the description of this noble edifice of St. Sophia, in the country of the Cossacks; to which there is none like or equal, with the exception of its namesake and prototype in the city of Constantinople.

Then Kyr Theodosius, the Archimandrite of the Monastery of St. Michael, which is opposite to this church and near to it, came and solicited the Patriarch to accompany him in his coach to his apartments in the convent. We went with him in consequence, as the distance was so very small; and the Patriarch alighted from the coach outside the gate, and we entered. The entire building is of wood, except the magnificent, lofty, and elegant church, which is of stone and lime, and has a high cupola shining with gold. This church consists only of one nave. It is lighted all round with glazed windows. The three churches I have been describing are all of one style of architecture, and of one

age. As to the throne of the Chief of the Clergy, it is very magnificent and beautiful; and in the front of it, on the left, is the portrait of Theophani, Patriarch of Jerusalem, in his cap and cassock, and holding a cross. The large Tabernacle resembles that of St. Sophia, and of the Convent of Petcherske*, and has three large windows; and, in like manner, it is painted in the centre with the portrait of Our Lady, standing upright in her gold ornaments, and having both her hands raised and open. Next to her is Our Lord, handing to his Disciples, on both sides, the divine bread and blood. Below them are the portraits of Chief Priests, in rows, and all with inscriptions. On the right of this tabernacle is a second, with a lofty cupola: and on the left is a third. This holy church has also three doors: the largest is to the west; the other two give admission to the two choirs. At the back of the left choir is a handsome tabernacle, facing your left-hand as you enter. It has an iron folding-door reaching from the top to the bottom, and beautifully divided into compartments, which are diversified with painted flowers and the figures of angels and saints, in the manner we described of St. Sophia. Within it is a handsome sarcophagus, containing the body of St. Barbara of Baalbec. So also on the right, as you enter the church, is another tabernacle in the western wing: and without the angle is a sixth. The floor of the church is all of large red tile. Near to this convent, and indeed contiguous, is one of Nuns.

I should have mentioned, that the image of St. Michael is very magnificent and venerable; all its armour, its breast-plate, bracelets, visor and helmet, being of pure silver, coloured, and with the bosses gilt; the work of an ingenious master.

After we had assisted at mass here, and banquetted, we went to visit the Catacombs of the Monastery, and the tower between the cupolas above the gate; and then returned to St. Sophia.

The walls and trenches of the fort pass close by the gates of this convent, and have been lately constructed by the Emperor Alexius, whom God preserve! These walls, which are of wood, and are flanked by deep moats, have towers soaring above them of great strength, and exhibit in their fabric a happy ingenuity, resembling that of the Franks. In their own country of Muscovy we saw no such contrivances as have been produced in the plan of giving strength and impregnability to these fortifications. For the whole circuit of the moat they have made large pieces of timber into the shape of an axle-tree of a wheel, of great length; and have studded them with short stakes sharpened off in the form of

* This I find is the true name of the convent, which in this work has been hitherto called Yahāriska; such appearing to be the obvious way of deciphering *يهاريسكا*.

spears and daggers, which stick out from the beam on its four sides, in the shape of a cross, resembling the windlass of the wells in our country. These beams they have set in two rows, at the height and half of a man as he stretches his arms upwards from the ground; so that the enemy, when he assaults them, finds no way to pass, either above or below; and should he lay hold to hang by the spikes in the higher beam, it turns round with him; and he falls on the spikes in the beam below, which enter his flesh and limbs, and point through his body to the grave. The bridges reaching to the gates of these towns and castles are all drawn and lifted up by chains; and the ground about the entrance is entirely hollowed into caves and cellars for the stowage of vast quantities of gunpowder. Over the highest part of the gate is a large bell; which, when any thing happens, they ring, to acquaint and alarm the garrison; and this kind of bell is found in all the forts of Muscovy. In this fort are many large guns, planted one above another; and here reside two Voivodas, Lieutenants of the Emperor. The troops of the garrison and neighbourhood amount to sixty thousand; and some of them stand on their two legs, by the river-side, carrying their muskets, during the whole day, to be succeeded by others for the night.

As far as this spot formerly reached the ancient City of Kiov; which, on its conquest by the enemy, after a long war, was finally laid in ruins; and its habitations were removed to the low grounds in the valley, on the banks of the great river Niepros. The way to it is by the entrance of one gate of the castle, and out through the other; after which you descend by a long narrow passage, exceedingly rough, and of hardly sufficient width for a horse and a carriage, to the modern town: for the fort, which they have now recently constructed, is on the top of the hill, whence you look down over the whole city below†.

† It is a matter of the most agreeable curiosity to compare with the account of the City of Kiov or Kief, and its vicinity, above given by the Archdeacon, that which within a few years, viz. since 1826, has been furnished by another Clerical Gentleman, Dr. Henderson, in his book entitled *Biblical Researches and Travels in Russia*.

“ The Town of Kief is incontestably one of the most ancient in Russia. According to some antiquaries, its origin is to be traced as far back as the fifth century; while others ascribe its foundation to a Sarmatian tribe, antecedent to the birth of Christ: but we have no certain accounts of it reaching beyond the middle of the ninth century, at which time it is introduced to our notice as belonging to the Khazars. The Slavonians, tired of the Oriental yoke, requested Ruric to send them assistance from Novogorod, a request which was instantly granted; and after the expulsion of their oppressors, they formed a separate state; and in the year 882, Kief became the metropolis of Southern Russia. During the reigns of Vladimir and several of his successors, the Grand Dukes, it greatly increased in size; but the statement, that about the beginning of the eleventh century it contained 400 churches, really exceeds all belief; and it is more likely, as Professor Krug conjectures, that Ditman, on whose authority that statement is given,

wrote

On this day one of the Voivodas came and paid his respects to our Lord the Patriarch, by kneeling down before him, and wishing him health.

To return to our description. At present, all the remains of the ancient city are the Church of St. Sophia and this convent, with their appurtenances; and they have built walls round them, and fortified them, since the destruction of the rest: for all the towns in these countries are built of wood; and when they

wrote *quadraginta*, and not *quadringenta*. In consequence of the devastations to which it has been repeatedly subject from the Plague, the Tatars, and other hostile visitors, *Kief* has lost much of its ancient grandeur, although it still continues to be one of the most remarkable places in the empire. Its present population is about 20,000.

"The eastern approach to Kief presents a view in a high degree picturesque and striking. Direct in front, on the lofty banks of the Borysthenes, stands the far-famed Petcherskoi Monastery, the churches and gilded spires of which reflect with dazzling splendour the rays of the sun; the bold and commanding fortress and bastions, with which it is surrounded, convey the idea of strength and security; the Cathedral of Saint Sophia, and other churches, occupying elevated situations in the 'Old Town,' some of which are from the earliest periods of the Russian Church, create in the mind a certain kind of *religio loci*; while at a distance to the right, close to the water's edge, stretches Podole, or the 'Town in the Vale;' the busy scene of mercantile enterprise. The varied surface of the ground too, now rising into pointed heights, now indented by deep ravines, and in many parts covered with gardens and extended patches of copse, greatly tends to heighten the interest of the perspective.

"The town itself is divided into three parts: the southern takes its name from the Monastery of Petchersk, and, besides the fortress and convent, contains another celebrated monastery, dedicated to Saint Nicholas, and six churches, some of which stand near the margin of the river; where is also a number of houses, chiefly occupied by the lower classes of inhabitants. Near to the fortress is a bazar; behind which the houses assume the appearance of a regular town, having one principal street, with several cross-streets terminating to the west in a deep gully, the sides and brink of which are principally inhabited by Jews. Beyond this, in a northerly direction, is a subdivision, containing the houses of the Governor and other persons of distinction, delightfully shaded by lofty trees, some of which appear to be of great age.

"In this part of the town is a tolerably good inn, where we took up our abode: and after waiting upon the Metropolitan Serapion, the Governor, and several of the other inhabitants, with whom we made arrangements relative to the object of our journey, we repaired to the monastery, in order to view a place equally interesting to the historian, as the residence of Nestor, the invaluable annalist of Russia, and to the members of the Greek Church, as the repository of those relics and monuments which have been held in high religious veneration during many successive centuries. Having entered the gate of the fortress, which consists of regular ramparts and bastions, and is classed in the first rank of Russian fortifications, we passed the barracks and arsenal; and had we not been previously apprised of the existence of the monastery, we should not have expected to meet with a reclusion in the midst of so much military apparatus and noise. As we advanced, however, we soon came within sight of a magnificent gate, ornamented with full-length representations of Anthony and Theodosius, the first two Abbots of the monastery, and other objects of popular veneration, before which a crowd of pilgrims were bowing and crossing themselves, according to the usual forms. We here gained admittance at a small wicket; and soon found, from the solitude and sombre appearance of every surrounding object, that we were now within the precincts of what the Russians call the 'Laureate Cloister.' Passing along a fine alley, on either side of which are the cells of the monks, we arrived at the cathedral dedicated to the

'Ascension

take fire, they burn away till not a vestige of them is left, with the exception of some extraordinary stone edifice.

It may be remarked, that the Sheikh, or senior magistrate of the towns and villages in this country, is called Istarosta.

We were informed, that beginning with the Convent of Petcherske and its

'Ascension of the Virgin †,' the exterior of which is greatly calculated to operate on the feelings of the spectator, and produce sensations of a very solemn and contemplative nature. It is erected in a style of grand architectural elegance, and many parts of the walls are decorated with beautiful representations of the most interesting scenes of Scripture History. Its seven cupolated turrets are richly gilt; and, together with the belfry, which stands at some distance, and is upwards of 300 feet in height, greatly add to the magnificent appearance of the place.

"Towards the usual hour of Vespers, the court of the monastery began to fill with worshippers, who rushed forward with great eagerness, as the sound of the evening bell, and the opening of the grand western door of the cathedral, announced the commencement of the service. We now proceeded from the house of the Prior, by whom we had been courteously entertained, to survey the interior of the church, which we found indescribably splendid: the whole of the walls seemed covered with pictures of martyrs and saints, encased in richly gilded or silver-covered frames; but the most prominent of all was one of the Virgin, above the doors which open into the 'Holy of Holies,' before which burned an immense profusion of lights, whose effect, superadded to that produced by the tapers burning before the different shrines, was but just sufficient to light up to our view the highly ornamented ceiling of the edifice.

"As we were contemplating this curious assemblage of human inventions, our notice was attracted by one of the most unearthly sounds we ever recollected to have heard; which, on inquiry, we ascertained to proceed from a female pilgrim, who had been seized with convulsions, but was regarded by the multitude as a demoniac. On coming out of the church, we found she had been carried out, and laid on the north side of the vestibule, precisely in the *statio dæmoniacorum*, as represented by Ludolf, in the *Ichnographia Ecclesiæ Græcæ*, at p. 371 of his Commentary. At the south side of the church is a large Hospitium, or place of entertainment for the pilgrims who resort hither for purposes of devotion; and close by we visited one of the cells which had recently been converted into a depository for the sale and distribution of the Holy Scriptures. Besides the cathedral, there are three other churches attached to the monastery, but none of them exhibiting any thing remarkable.

"The following morning, at eight o'clock, we again visited this place, according to appointment, in order to make the tour of the Catacombs, or the extensive domains of the dead, consisting of subterranean labyrinths of great extent, which are excavated in the precipitous declivity of the hill forming the bank of the river. These remarkable dormitories are divided into two classes—the *nearer*, and the *more remote*; the distance being reckoned from the principal church within the precincts of the monastery,

† Dr. Henderson appears to have been too slightly acquainted with the Catholic Ritual to avoid a gross mistake here. He should have written the "*Assumption* of the Virgin," not the "*Ascension*." The Arabic expression, so frequently used by the Archdeacon Paul, as a member of the Syrian Catholic Church, for this mystery, is نياح السيدة "The Lamentation" or "Wake of Our Lady;" during the performance of which ceremony, by the Apostles and other Disciples of Christ, the Virgin's corpse is believed to have been raised from her couch to heaven, by the ministration of Angels, before their astonished eyes. In the Greek it is styled ἡ Κοίμησις τῆς Θεοτόκου. "The Sleep (or Trance) of the Mother of God."

appendages, and St. Sophia and the churches which are in ruins around it, and taking in the churches of stone which still remain in ruins in the castle, and the buildings as far as Kiov with their inclosures, you may reckon about one hundred churches and monasteries.

On Tuesday, the third of the month Tamoż, we took leave of the Metropolitan,

monastery, in the gallery to the south of which the two churches are situated, whence the descent into 'the nether parts of the earth' is effected. Following a young monk, who had been selected to conduct us, and who shewed every disposition to gratify our curiosity, we made our egress from the convent by a small wicket-gate in the massy stone wall by which it is surrounded; and, proceeding down a small steep lane paved with stones, we came to a covered walk, or gallery of wood, about 500 feet in length, which led us to a magnificent chapel, with three gilded turrets, dedicated to 'The Elevation of the Holy Cross,' and designed to receive the devotions of those who descend into the gloomy abodes below. While our guide and the servants were lighting the candles which were to render in some measure visible to us the darkness of the caverns, we viewed a large painting on the wall of the vestibule, representing a motley group of good and evil spirits, abiding the departure of the dying, in order to convey their souls to the regions either of felicity or of woe. The latter were depicted in the midst of vivid flames; and the arch-fiend, having been rendered more conspicuous than any of the other figures composing the scene, a boy, who was standing by, infuriated with rage, ran up and gave him some hard blows with the sharp leathern front of his cap. From the battered appearance of the head, and that of some of the fiends that were near him, it appeared that this was not a solitary instance of this kind of treatment.—Would that men (adds Dr. Henderson) were equally enraged at the cloven foot, when presented in the multiform shape of temptation!

"Our lights being provided, we descended into the passage leading to the Catacombs, known by the name of St. Anthony's, the founder of the monastery, whose relics are preserved in a cubitory at the extremity of the labyrinth. This passage is about six feet in height, but so extremely narrow that it is with difficulty two persons can pass each other. Like all the other apertures and subterraneous galleries to which it leads, it is dug out of the hill; which seems to consist of a mixture of sand and clay, possessing a considerable degree of adhesion, but too soft to be entitled to the character of stone. The sides and roof are, for the most part, black from the smoke of the torches which are incessantly conveyed through the passage; and, where there is any turn or winding in it, the projecting angle is partly smoothed and worn away by the friction occasioned by the numerous companies of visitors.

"We had not proceeded far, when we came to a niche on the right side of the passage, containing a coffin without the lid, in which lay the mummied body of one of the saints, wrapped in a silken shroud, with one of the stiffened hands placed in such a position as easily to receive the kisses of those who visit the cemetery for the purposes of devotion. This token of respect was paid by our guide, not only to this relic, but to all we passed; the number of which, in this dormitory, amounts to eighty-two. After advancing to the distance of about twenty yards, in a north-westerly direction, we turned round suddenly to the east, by a somewhat circuitous passage, and then proceeded again towards the north; observing, as we passed, the numerous niches on both sides, containing bodies or parts of the bodies of those who have acquired renown by the degree of austerity and mortification to which they attained in reducing to practice the rules of ascetic discipline. Besides these niches, we came every now and then to separate dormitories, in 'the sides of the pit;' little chambers having been dug in the sand, and, after the bodies had been deposited in them, again closed up by a thin wall parallel with the side of the gallery, in which, about four feet from the ground, a small glass window is inserted, discovering, on a candle being held to it, the funeral attire of its unghostly inhabitant. In one of these little chambers we were

shewn

and descended to the city of Kiov, after the Metropolitan had sent word to them first, and they had prepared for us a large apartment. To precede us, he despatched a body of Grandees and Archons, armed, and on horseback, as usual; and on our descent we were met by a great number of Priests and Deacons, in their robes, and with banners and torches, who conducted us into a magnificent

shewn the remains of a vigorous ascetic of the name of John, who, as the legend goes, constructed his own dormitory, and, after building himself in by a wall with a small window, as above described, he interred himself up to the waist, and in this posture performed his devotions, till death left him in possession of the grave he had made. A figure representing him is visible through the small aperture; but whether his mummy, or merely his effigy, we could not determine. Another of these sepulchres is said to contain the relics of the twelve Friars who first addicted themselves to the severities of the monastic life in this place, one of the bones of the Protomartyr Stephen, and some of the Children of Bethlehem murdered by order of King Herod!

"After penetrating to the northern extremity of this 'region and shadow of death,' we came to the sepulchre of Nestor, the celebrated Father of Russian history; who flourished in the Petcherskoi Monastery from about the middle to the end of the eleventh century, and was contemporary with Ari Frode, the first Icelandic historiographer. This Monk appears to have been gifted with a large share of natural understanding; and, to judge from the style of his writings, he must have been familiar with the Scriptures; for he not only quotes them frequently, but seems to have adopted their narrative style as the model of his own compositions. His intercourse with the reigning family, his perusal of the Byzantine Historians, the opportunities he enjoyed of collecting the current traditionary accounts from the mouth of his countrymen, and the numerous historical monuments which Kief and its immediate vicinity presented to his view, all furnished advantages of which he happily availed himself; and has thereby transmitted to us the knowledge of important historical facts, connected with the ancient history of Russia, which must otherwise have perished with the lapse of time. Of his Annals, a truly critical edition, in the original Slavonic, accompanied with various readings, a German translation, and valuable historical commentaries, was published by Professor Schlözer, of Göttingen, 1802-9.

"From the dormitory of Nestor, the dreary avenue turned round, by a gradual descent, towards the *Borysthenes*; and after leading us past a number of dead bodies, brought us to two subterraneous chapels. The first, only at a short distance from the river, is dedicated to Anthony, who here lies enshrined in a coffin covered with silver; and the other, situated nearer to the entrance, is dedicated to 'The Purification of the Virgin.*' Both are richly ornamented; and are used for the performance of mass, on such days in the Calendar as are appropriated to these festivals.

"We now returned to the spot whence we had descended; and were glad to exchange the confined air and melancholy gloom of this sepulchral labyrinth for the fresh breeze ascending from the river, and the exhilarating prospect supplied by the surrounding scenery.

"At a short distance to the south are situated the 'farther' Catacombs, or those of Theodosius; but they are neither so sinuous, nor so extensive, as the former; nor is the celebrity of the saints, whose relics they contain, equal to that of those entombed in the Caverns of Anthony. Besides the chapel and tomb of the founder, we visited two chapels dedicated to the Virgin, and 'The Elevation of the Cross;'

* The contradiction involved in the terms of this festive title—as used by the Roman-Catholic Church, from which Dr. Henderson has erroneously taken it, when he should have applied himself to the Greek—is avoided in the Arabic denomination of the same festival, which is دخول السيدة الهيكل "The Entrance of Our Lady into the Temple."

stone church in the centre of the market-place, with five cupolas in the shape of a cross, and dedicated by the title of "The Assumption of Our Lady." Then they walked before us to a large hotel, where we alighted.

In this district the *Grandeos* are numerous, and their trains are great: and these *Grandeos* of Kioy carry in their hands staves of the bamboo-cane, of

Cross; but found nothing remarkable, after what we had seen in the others. The number of bodies, or parts of bodies, contained in the latter catacombs, and which are venerated as relics possessed of wonder-working powers, amounts to forty-five.

"Our visit to these 'dark places,' in 'the nether parts of the earth,' where we literally were 'among those that be dead of old,' tended, in no small degree, to furnish us with lively recollections of those passages of Scripture which represent the grave as a *pit*, or *cavern*, into which a descent is necessary, Psalm xxviii. 1. cxliii. 7. Prov. i. 12; where there are deep *recesses*, containing dormitories, or separate burying-places, Isaiah xiv. 15. Ezek. xxxii. 23: so that each dead body may be said to 'lie in its own house,' Isaiah xiv. 15; and "rest in its own bed," chap. lvii. 2. The idea also of a vast subterraneous abode necessarily presented itself to our minds—an idea frequently to be met with in the Sacred and other Oriental writings. Hence Solomon, when treating of the end of man's mortal existence, calls the grave his 'long home,' Eccles. xii. 5; to which, as the family residence, descendants are said to 'go' or 'be gathered' at death, Gen. xv. 15. 2 Kings xxii. 20. And on one of the ancient Phœnician Inscriptions found on the Island of Malta, the same idea of the grave, as a place of residence, is evidently conveyed, קבר חדר בת עלם; which, if properly divided, is קבר חדר בת עלם 'The chamber of the long abode—the grave.'

"The origin of the Catacombs of Kief is to be traced to the introduction of the ascetic life into Russia. Hilarion, Presbyter of Berestof, a learned and devout man, abandoning his church, and the intercourse of the world, dug a cell two fathoms in depth, in a sequestered and woody part of the hill, close to the spot where the monastery now stands; where he imposed upon himself numerous acts of mortification, till called by Iaroslav to be the Metropolitan of Russia. The cell, however, was soon re-occupied by a native of Liubetch; who, after performing a pilgrimage to Mount Athos, where he received the tonsure, and assuming the name of Antonius, endeavoured to settle in some monastery; but not finding any sufficiently strict in its rules of discipline, he repaired to the cave of Hilarion. Here he led a most retired and austere life, addicting himself to prayer and fasting; and in a short time acquired such reputation for sanctity, that immense crowds of devotees, among whom the Grand Duke Iziaslav himself, came to his cell, in order to obtain his blessing. Other ascetics now associated themselves with him, and enlarged the subterraneous reclusion; a regular monastery was at length formed; churches and chapels were erected for the accommodation of those who visited the place; and, in the course of time, after miraculous powers were ascribed to the relics of the original founders and others who had rendered themselves famous for the rigour of their discipline, the spot obtained that celebrity which it still retains in the present day. What Jerusalem was to the Israelites, *Kief* is to the Russians; and the veneration in which the Grand Cathedral of the Petcherskoi Monastery, with its surrounding 'Holy Places' is held, is, at least, equal to that paid to the Temple on Mount Zion. On this account, it is the great resort of pilgrims from all parts of the Empire, not even excepting Kamstchatka, and other distant regions of Siberia; who, as they proceed hither, collect money from those who are not able to come in person, with which they purchase candles to be placed before the images of the saints. The average number of those who annually perform this pilgrimage is estimated at 50,000.

"The second or middle division of *Kief* consists of the 'Old Town,' which is separated from that already

considerable thickness, and others of different kinds; as do also the inferior Lords and rich men.

And now they began to bring us mead and beer, in large barrels, drawn in carts; and an abundance of strong spirits. Bread they furnished us in loads: and fish in quintals, from the plentiful cheapness of it among them; and its immense

already described by a deep ravine, intersecting the hills on which they are situated. It forms the site of the ancient Slavonic Pantheon, where *Perun*, *Horsa*, *Lado*, *Volosa*, *Mokosha*, *Kupala*, and other objects of idolatrous worship, had altars erected for the celebration of their respective rites. It is surrounded by immense earthen walls; and contains, within a small compass, not fewer than five churches, of which the principal is the Cathedral of Saint Sophia, built by Iaroslav, in the year 1037, on the spot where he had gained a signal victory over the Petchenegi. In the magnitude and grandeur of its structure it exceeds the Petcherskoi Cathedral; and is remarkable for a colossal *mosaic* representation of the Lord's Supper, according to the mode of its administration in the Eastern Church, together with other representations on a grand scale. The whole of the walls and ceiling was covered with the same exquisite workmanship, interspersed with Greek Inscriptions; but being in many parts richly gilt, many of these monuments of ancient art were destroyed by the Tatars under Batu Khan, by whom the town was taken and pillaged, in the year 1240. This church contains also the tomb of its founder; which is built of white marble, and measures about seven feet in length by three in breadth, and three and a half in height.

"Close to the Cathedral is the residence of the Metropolitan; a sombre building, shaded by venerable trees, and exhibiting, in the interior, the most striking vestiges of ancient art. On the identical spot where Perun, the Jupiter of Russia, had a fane consecrated to his worship, stands the Church of Saint Basil, built by Vladimir, on the introduction of Christianity into the Empire; and near the northern termination of the elevated ground forming the site of the town is part of another church, erected by the same prince, in the year 996, and called *Desatinniaia*, or the Tithe Church, from the circumstance that he not only endowed it with a tenth part of his own private property, but also with a tenth of the public revenues. In the cemetery belonging to this church were discovered, by the Metropolitan Peter, in the year 1636, two marble coffins; which, according to the inscriptions upon them, contained the bones of Vladimir, and his spouse, the Greek Princess Ann. The skull of this monarch was taken the same year, and deposited in the Petcherskoi Cathedral, where it is still preserved.

"We next visited the Church of Saint Andrew, which is built at a short distance from that just mentioned; and being situated on a projecting point of the hill, commands one of the most extensive prospects of any place about *Kief*. It owes its name to a tradition that the Apostle Andrew, in the course of his Missionary excursions among the Scythians, planted the Cross on this hill, and predicted, that, at a future period, it would become the site of a city, and of numerous churches dedicated to the honour of his Divine Master.

"Almost directly below this church, where the high bank of the river gives way to a narrow plain, stands *Podole*, 'the Low Town,' or 'the Town of the Vale,' which is chiefly inhabited by merchants; but is also celebrated for its magnificent Academy, founded, in 1631, by the Metropolitan Peter Mohila, in which upwards of twelve hundred students are taught the sciences, according to the forms of the old German Universities. It is built of stone; stands close to the Friars' Monastery, the Archimandrite of which is Rector of the Institution; and is provided with an excellent library and hospital. This division of *Kief*, consisting of streets and buildings laid down according to a regular plan, forms a perfect contrast to the other parts of the town, and, abounding in large and fruitful gardens, presents a very agreeable perspective to the view.

variety of shape and colour astonished us : for, as we before mentioned, the great River Niepros is near them, and many ships sail out of it. As to the quality of the vessels which navigate this river, they are generally large. In measuring some of them, we found the length of their single timbers to be about one hundred and fifty spans ; and there are many hollowed out of one huge piece of wood, of which the length is ten cubits. On this river they pass to the Black Sea.

The houses in this country are grand and lofty, and present walls of polished wood, both inside and out. Attached to each mansion is a seraglio-garden, of great extent, planted with fruit-trees of all the kinds that grow here : among which are large mulberry-trees of the common sort (والحليبات الهزار), and that kind originary of Hazzaz in the territory of Aleppo, both white and red, in thousands innumerable ; but they do not care to eat mulberries. There is also the walnut-tree ; and grape-vines in these gardens are abundant. Between their excellent cucumber-beds they sow a great deal of the saffron-flower, and of rue, and cloves of many colours. But from other countries is brought hither by the merchants a supply of oil, and olives, and almonds, and rice, and raisins, and figs, and tobacco. All these, with Morocco leather, and saffron, and cotton-wool, and manufactured silks of Persia, and red silk in the thread, are imported in great quantities from Turkey, a distance of forty days' journey ; but they are exceeding dear. The women who are employed, in the handsome stalls and admirable shops, in selling these articles, and every thing else that is wanted of the silk manufacture, and of sables, &c., are smartly drest, in their way : but no one looks on them with an eye of turpitude.

We were informed, that in this country of the Cossacks, whenever they find a man and woman in adultery, they immediately gather round them, and strip them, and set them as a mark for their guns. This is an invariable law with them ; and no one ever escapes its infliction.

In this city are found many excellent Cossack painters, skilful masters of their art, who have many ingenious inventions for taking exact portraits of the human face ; and are very clever at depicting the torments of Our Lord, in their several stages, as we shall hereafter have occasion more particularly to mention. And what grief is in the heart of every Pole, both great and small, and what regret, for the loss of this city of Kiov ! which was formerly under their Cral, and was his chief residence ; and the whole city was inhabited by their Grandees, to whom and to the rich Jews, all these handsome palaces and magnificent houses and gardens belonged.

The Poles had here two large stone churches, with lofty porticoes on pillars; one of them ancient, the other new, and handsomely decorated with all the beauties of architecture; but now left in an unfinished state, to weep for the loss of its worshippers, whom time and fate have dissipated. The beautiful paintings, begun from the very top of the ceiling, which are done in lime resembling a paste, and the historical drawings sketched by masterly artists, are also unfinished and abandoned to decay; and the building is become a receptacle for filth, and a refuge for the brute species; propped on its pillars as the support of its decrepitude, and covered with the dark grey verdure of thickening moss.

There used to be in these two churches, and in the streets of the town surrounding them, some thousands of Jesuit Priests; and when Akhmil (Chmielniski) began to make his conquests of these countries, their associates in the land were speedily removed, either by the sword or distress; except a few who escaped to this place, saying, "Here, by the mercy of God, we are safe! or if not, our only refuge is in Him!"—for the situation is difficult both to ascend and to surround, and on all sides of it are strong castles and steep mountains. But Akhmil and his Cossacks reached them, nevertheless; and they were bound together by the cords of their girdles, and thrown into the river Niepros (Dnieper) to be drowned, after they had been made to suffer the direst torments: afterwards, their bodies were exposed to be devoured by the dogs.

To return:—On the eve of Thursday, we attended Prayers in a large church, with three tabernacles; one dedicated to the Glorious Passover; another to the Saints Peter and Paul; and the third to Eustathius the Martyr, whose portrait is on the door of his chapel. He is descending from his horse; and the stag and Christ are in the corners of the picture, the latter speaking to him. In each of the churches in this city of Kiov, without exception, there is always a painting of the execrable convention held against Our Lord. The Jews are seated on chairs, holding in their hands the written depositions of the witnesses, and what Nicodemus wrote: and Pilate is also sitting in a chair, and washing his hands, at the same time that his wife is whispering in his ear. Our Lord is below, naked and bound; and Caiaphas, without a beard, and drest in a kind of Armenian robe, with a corresponding head-dress, is standing on his legs above them, and rending his garments.

On Friday we heard mass in a large convent, called in their language *Sitashni*, or the Monastery of the Three Brother Kings who built it. It is dedicated to the "Divine Immersion," and has an Abbot and Monks. Before its gate are wooden pillars, carved and fluted in an admirable manner; and above is the

place for the clock.—In Kiov, the clock is in the great belfry.—Within the gate is a handsome church with cupolas and glazed windows, dedicated to The Annunciation. But the principal church has also galleries round it, and has three doors with three cupolas: it is very spacious and lofty, and has an *Ambelon*, with steps to ascend it: and in the right-hand choir is a handsome chair for the Chief of the Priests, with verses of inscription at the back. Its cupolas are very large and magnificent.

After we had gone forth from the mass, they conducted us to the place of the banquet; which is built on a single arch of stone and mortar, with a long door in front, the side-posts of which are of marble. In it were two tables; and it has a number of glazed windows. At the higher part of the room is the screen of a chapel, entirely covered with paintings. On the lowest compartment of the screen is the figure of Our Lord, who is fasting on the mountain; and Satan is standing before him, tempting him, with three stones in his hands, and saying, "If thou art the Son of God, say to these stones that they become bread." The second picture is, where in another place Christ says to him, "Get thee behind me, Satan." The third is, Our Lord dismounting from his beast, and lighting on the person who had fallen among robbers, and pouring into his wounds oil and wine. The fourth represents Our Lord carrying the lost lamb on his shoulders; the rest of the flock appearing at a distance, on the top of the hill, among the trees. Fifthly, on the arch of the said tabernacle are eight paintings: the first is the figure of Our Lord, and the two soldiers beating him on the head with a reed, whilst another presents him with a green reed covered with leaves and flowers. Above this is the second painting, in which Our Lord is bound, and the two soldiers are leading him; one of them dressed entirely as a soldier, the other having a large white shawl rolled upon his head. On the highest part of the arch is the third, representing Our Lord naked and wounded, and sitting on a stool; and a vine issues from his belly, and arbours on his head; and there is hanging down between his hands a bunch of grapes, which he presses into a cup, according to his blessed word in the Gospel, "I will drink it new in the kingdom of my Father." Under this is the fourth painting of Our Lord, bound to a pillar; and two persons are beating him with a ferula studded with iron, and a broom of thorns. Under it is the fifth picture, of Pilate, with a large white turban rolled on his head, like a Molla's, sitting in judgment on Our Lord, who stands before him; and around him are the soldiers. On the front of the arch is the sixth picture of Our Lord, carrying his cross, and fainting to the ground: then they load the cross on Simon the

Cyrenean; and the soldiers are round about Christ; and Mary, other than his parent, is wiping off his sweat with a handkerchief. On the top is the seventh: it is Our Lord crucified with the thieves; and the Virgin is fainting, and Salome and Mary are raising her. On the lowest part of the arch, on the left, is the eighth painting of Our Lord, where they are binding him preparatorily to his crucifixion, and Pilate is washing his hands; and on the head of the latter is the identical white turban as before mentioned: for the painter has drawn the Crucifixion on the highest front of the arch, that a person may see it as he enters; and on the right side they are going up with Our Lord carrying his cross to the top; on the left, they are also ascending with him, to judge him in the court. In like manner is the whole of the banquetting-room covered with paintings.

On Sunday, the eighth after Pentecost, Our Lord the Patriarch performed mass in the Church of the Assumption of Our Lady, at the proposal of the people of the town; and there was gathered together a great congregation: and they piled the holy table with all kinds of silver vessels, and filled them with sweet herbs and flowers. Then he distributed the *Βρόση**, or bread, to all the persons present in the Church, even to the boys and girls. We remarked, that the daughters of the Grandees of Kioy† place round the hair of their heads a fillet of black velvet, laced with gold, and set with pearls and stones, resembling a crown, and of the value of two hundred pieces of gold, more or less: but the poor girls make for themselves tiaras of flowers of the various colours.

On the evening of this Vigil fell also the festival with them of Saint Anthonius the Younger, the glory of the country of the Cossacks, who is interred, together with his companion Theodosius, in the cave which is in the Convent of Petcherske, founded by them. And from the afternoon of this Vigil, till the second Monday, the tenth of the month Tamoż, at noon, they disturbed this lower world with their much ringing of the whole of their bells; and during this night they slept not at all, from the multiplicity of their Matins which they prayed, and the continued noise of the bells which they tolled.

* This word, which is certainly not Arabic, but may be Greek, if one may judge from its form, I have given in the Greek character; though the Baron De Sacy is inclined to think it of German origin. "Je me tiens pour assuré que ce qui est désigné sous le nom de *brote*, mot dont l'origine m'est tout-à-fait inconnue, à moins que ce ne soit l'alleman *brod*, est la même chose que ce qu'on nomme en grec *ἀρτίδωρα*, et qui répond à notre *pain béni*.—*Journal des Savans*, Déc. 1831. 743.

† The Archdeacon has constantly written the name of this town كيرف. In the modern Russian maps, it is KIEBb.

SECT. II.

BROBARI.—HOKHOLA.—YADLOKA.—BASANI.—BAKOMI.—BRILMELOKA.

DURING this same night, and afterwards, there came on a heavy rain, and a great inundation: and this was followed by a severe frost and thick fogs, till we were at the tenth of the month Canon the First; when we went forth from the city of Kiov, on the said day, being Monday, and came to the bank of the *Brobari**, a river well known, and celebrated to the utmost extent of this country; which we crossed in a large boat—ourselves, our carriages, and our horses, all at once. We were about two hours on our passage; for this river is larger than the Danube: and when we arrived at length, and landed on the other bank, we saw on our right the holy monasteries, and the churches, which are on the top of the mountain; viz. the Convent of Saint Michael, the Convent of Saint Nicolas, and the Convent of Petcherske, with the churches around it; and the other convent built here by Vasili Beg of Moldavia; and also the cells of the Anchorites in the caves of the mountain; one after another. Then we proceeded two great miles, along narrow roads, and by many pools of water, over deep sands, and through an immense forest all of fir-trees resembling the cypress; and came in the evening to a small town called *Brobari*, which has a handsome church dedicated to Saints Peter and Paul, and also cloisters and Monks belonging to the Convent of Petcherske, being a dependency of that foundation.

On the Thursday we departed hence; and having travelled two great miles,

* This must be a mistake for *Dnieper*. This magnificent river (the *Borysthenes* and *Danapris* of the Ancients), which has justly acquired a high degree of celebrity in Greek and Slavonic geography, takes its rise near the small village *Gorodki*, in the district of *Bielsk*, in the Government of *Smolensk*: and running in a southerly and south-easterly direction, till it reaches *Tekaterinoslav*, it turns towards the south-west, and falls into the Black Sea between the fortresses of *Otchakof* and *Kinburn*, after having formed the *Liman*, or large estuary on the north side of the Dromon of Achilles. Its whole length is estimated at fifteen hundred versts. Owing to the sand, clay, and chalk, which compose its banks, its waters are whitish, and of a hard quality; but abound in carp, sturgeon, pike, and other kinds of fish, affording a plentiful supply to those who live in the vicinity. It is considered as navigable as far as *Smolensk*; but its passage is greatly obstructed, partly by moveable sands, and partly by cataracts, to the number of thirteen, within the distance of sixty versts, which can only be passed during a few weeks in the spring, when the flood-water in a great measure destroys the falls.—During the summer, the passage across the *Dnieper* is effected by means of a floating-bridge; but as it was yet too early for its re-establishment, we had to cross in a ferry-boat, and landed a little below the Petcherskoi Monastery.—See Dr. HENDERSON'S *Travels in Russia*, p. 174.

we came to a large market town, with fortifications and a castle, surrounded by a double moat and running water, called *Hokhola*. Here are two churches; one by the title of The Manifestation, or Epiphany; the other dedicated to The Birth of Our Lady: also a church belonging to the Poles, which they had left unfinished. This our Lord the Patriarch commanded the Cossacks to purify with aspersion; and having finished it, to use it for prayer: and he named it after Saint George the Martyr. Then we arose from this place, and proceeded another mile, and came to a village, containing a church, called *Rosano*. Near it is an immense lake, and large mills and workshops, used in the manufacture of their woollen cloths.

Then we proceeded another half mile; and came to a small market-town, containing a beautiful castle, called *Yadloka*. It has a handsome church, dedicated by the title of The Birth of Our Lady. Here we slept.

On the morning of Wednesday, we arose; and advancing three miles, came to a large market-town, with fortifications, and three castles with three moats, one within the other, named *Basani*. In the centre of the place is the church, surmounted with cupolas, and dedicated to The Birth of Our Lady. Its Iconostasis is minutely painted, and pretty; the ground being azure mixed with gold, resembling brocade. In front of it is a new church, built and abandoned by the Poles: and in the third castle is a magnificent palace, of lofty dimensions and exquisite workmanship, also deserted.

From this place we arose; and having proceeded another mile, came to another market-town in ruins, surrounded by three lines of fortification and flanked by a lake, named *Bakomi*. Its inhabitants were few, in consequence of the Plague. This town is very large, and resembles the ruins of Vasilikov. A most destructive plague fell upon it, and annihilated its inhabitants; and it is now in ruins, with but few to dwell in its precincts, and those poor to an extreme. Within the second line is the church, dedicated to The Birth of Our Lady. As to its pictures; on the left side is the portrait of the dead body of Our Lord, so usual in this country: it is of large size, and beautifully painted; and Anna Naima and the Virgin are washing it; and all the attendant Angels are employed, the one by holding in his hand an ewer, the other a basin, another a towel, &c.; and Joachim is looking in, from the entrance of the house. On the right of the picture of Our Lady is that of the Trinity, of a large size: and there is the table of Abraham and the Angels; and before them is set a roast-pig, on a dish; and Sarah and Hagar are bringing in jars of drink. Above the head of the Angels is a delineation of Sodom and Gomorra,

a very noble performance; the fire is descending from heaven upon them, and the Angels are destroying them; their towers are upset and falling; Lot and his children are fleeing; and Lot's wife is turning round, and changing into a pillar of salt. This painting is admirable; and indeed throughout this country of the Cossacks, as far as Moscow, they are very attentive in drawing pictures of the Trinity, which are always to be found in their churches, without fail; as is also a painting of the Handkerchief of the Face (the Napkin of Veronica) over the door of the Tabernacle. In like manner, on their handsomely-worked banners, is the figure of the Trinity (the Three Angels), and the table; and Sarah is laughing behind the curtain.

We arose from this place on the morning of Thursday; and, having travelled other three great miles, came in the evening to a large and populous town, by name *Brilmeloka*, with strong fortifications. The castle is in the inner part of the city; and is much to be admired, for its height and strength, its towers, guns, battlements, and the depth of its moat, and for the abundance of water flowing from it: for it has under ground a hidden tank, for the collection of water to it from the running brooks and the immense lake in the neighbourhood; and to this reservoir there are grottoes sunk. Within the castle is also a magnificent, large, and lofty palace, of both a higher and lower range of buildings, admirable for their spaciousness and height, and the size of their jointed pannels and beams, both within and without; and admirable, in the different apartments, are the huge high stoves, which are taller than the tallest cypress: but it was never thoroughly finished. Its era is written on the tops of the roofs, which resemble those of the Hanak building, and of the town of Maarah: these have their eras drawn and calculated in the Greek, and mark ninety-six years after the birth of Christ: but the palace is ascribed to the year of Our Lord 1645; and is consequently of only seven years standing, this being the year 1654; and it is now a year since it fell into the hands of the Cossacks, soon after their appearance. It was the residence of the fourth Polish Governor, called Vishnoviska; the meaning of which name is thus explained: *Vishna* is a kind of cherry, and *iska* or *aska* is a termination attached to all the appellatives in the language of this country: this compound therefore signifies *crimson* or *red-faced*; as they say Antiochiska, that is, of Antioch; and Moscoviska, *i. e.* of Moscow. This officer commanded from the boundary of the river Niepros to that of the river of Potiblia, which is the frontier of Muscovy. Under his command were troops to the amount of 60,000 warriors, all drawn from Moldavia, and Romelia, and Albania, and Germany, and from the various

tribes of this country. The Tartars gave him the name of Cochock Sheitán, or The Little Devil; for he subdued much of their territory, and ravaged it with fire and sword; their frontier being near to his. When Akhmil appeared, and conquered the country which is over the river Niepros as far as Kiov, this Polish Governor sent to practise deceit upon him, by appearing to bear him good will, whilst treachery was lying in ambush in his heart. His design was, that when Akhmil should enter with his troops into the country of the Poles, and be incautiously enjoying his triumphs, he himself should suddenly march up to him, with his cavalry in the rear, and take him in the midst. But Akhmil, who was master of great sense and quick apprehension, perceived his design, and sent to him; saying, "If you wish for peace, arise and evacuate your country, and deliver it into my hands without fighting; for I will not leave you for an enemy behind me." On receiving this message, he declared open war; and despatched his troops, which were very numerous, to the assistance of the Khatman's enemies. The old man, Akhmil, rushed on them with his valorous thousands, and put them all to the sword. The news of this defeat was immediately carried to the Pole; but there was not one near him who would give credit to what was told him; and he sat drinking in his palace within this castle, attended by forty of his particular guests, when, behold, the standards of Akhmil approached! Instantly the Pole started on his feet, and, recovering from his inebriety, mounted his horse, and fled with all his grandeur, after he had put off his princely robes, and clothed himself in meaner garments. His horse reared with him, and he fell, and his neck was broken; and the Cossacks overtook him; and cutting off his head, carried it as a present to Akhmil, who raised it upon a tall spear, and placed it on the threshold of the great hall of the palace:—and thus this magnificent building which he had begun was never finished, having eaten up, as it were, its own head; and at present lies in a heap of ruins, a receptacle for filth and hogs and dogs. Then his Lieutenant also fled after him; and the Cossacks surrounded the place of his escape; and he went down by a secret door, and made his way towards the lake, over the bridge. The Cossacks saw him, and overtook him. He had with him a couple of bags of money of gold and silver; and when they came close up with him, he cut open the sacks, that the ducats might fall on the ground, and he might escape whilst they were busied in gathering them up. But they both gathered them, and afterwards again overtook him with their horses; and he, out of fear of them, drove his steed into the lake. Then they reached him, and killed him; and, dragging

him out of the water with their spears, cut off his head, which they raised on a shaft, and placed near that of his master.

In this town were many Jews and Poles who were unable to make their escape. Those among them who conformed to the true faith preserved their lives and property; but the recusants were put to death, and sent to the bosom of Satanayil (صاطاناييل).

To return:—On the south side of this castle is an immense lake, resembling a sea; and many are the rivers that flow into it. On its surface is abundance of the white and yellow Nenuphar; and upon it is a large bridge of great length, on which many mills are built. At the head of this bridge is the hidden conduit for supplying the castle with water: and near to this spot is a wooden house, adapted as a hot-bath for the use of the public. On the outside of it is a long wooden canal, over which a man is stationed, to raise water into it, from the river, by a pump. From this canal it falls into a copper, where it is heated; and there the men and women wash themselves all together, without any covering, except that each of them takes from the bath-keeper a kind of fan of brushwood, with which they hide their nakedness; and what is wonderful, is, that the very instant of their coming forth from the hot-bath they plunge and swim in the cold river that flows by the side of it.

To return:—The inhabitants of the above-mentioned town, both Clergy and Laity, came out to meet us at some distance, according to custom; and led us into a spacious and lofty church, newly built, and still unfinished in its cupolas, dedicated by the title of The Divine Manifestation, or Epiphany. Opposite to it is a second church, of The Nativity of Our Lady; and the bell-tower is very high and beautiful. Afterwards we were taken down to a large mansion, which has delightful balconies for pleasant recreation, impending over the great lake and the baths, where we staid till the morning of the following Monday.

SECT. III.

BRILMELOKA.—THE TROITSA MONASTERY.

THEN we set out on a visit to a convent in the neighbourhood, called Monastir Costini Troitsa, or the convent by the name of The Trinity, founded by Vasili Voivoda, of Moldavia; the house where we were staying being a cloister dependent on that monastery. The Protopapas now sent to inform the Prior of our purpose; and he immediately came in his carriage, and formally invited our Lord

the Patriarch, and thanked God, saying, "Praise be to the Almighty, who has vouchsafed to us to behold the third true Patriarch!" (It should be understood, that they had seen the Patriarch of Jerusalem, Païsius; and the Constantinopolitan Athanasius, the Patalaron, who was deposed, and who has been mentioned by us as having, after his flight from Constantinople, come into Moldavia, and thence preceded us to Moscow, in which journey he passed by this convent: afterwards he died near the town of Akhmil's chief residence, called Checherini, on the third day of Easter of the present year:)—"and that we should look on thy holiness, whom all benediction attend! Kyr Macarius, Patriarch of Antioch." Then we left our baggage and horses, our servants and wagons, in the above-mentioned town; and went with him on that day, which was Saturday, taking with us our sacerdotal robes, in the intention of performing mass in the convent, which is distant about a great mile from the town. Its shining cupolas are seen afar off; and before you arrive at it, you descend into a valley, and a narrow road, skirted by a thick wood, all of filbert-trees, and cherry and bird's-heart; and near to it is a large lake, with mills; and that part of the road which passes along the mound is formed of matted reeds, and is difficult to travel over.

On our way, we passed, on our right hand, by a handsome church, built near the lake, in the name of St. Nicolas; where they say the convent formerly was situated; but in consequence of its having suffered by fire, they removed it, and built it where it now is. On the outside, it has a double wall of wood, and a double trench; and above the gate is a tower for the bells, very handsome, and furnished with a magnificent large clock of great price.

At this spot our Lord the Patriarch descended from the coach; and he was met by the Archimandrite, and the Priests and Deacons, in their princely robes, carrying torches, and banners, and crosses, and divine images: and we entered the Monastery of the Holy Trinity. Its area is wide and spacious; and the cupolas of the church are five, forming the shape of a cross; they are of equal size, except the middle cupola, which is larger than the rest. All round the church is a gallery, with a parapet of paling; to which there are three doors, with three cupolas over them, in a parallel line. Then we entered the holy church, the Iconostasis of which is the amazement of the beholder.

On our entrance, the Patriarch asperged the attendants with the *Ἀγιασμὸς*, as usual; and we went out again full of astonishment: for neither the Iconostasis of St. Sophia, nor that of Petcherske, which rival each other in the perfection of their beauties, can at all compete with that which we had just seen. For when this convent was formerly consumed by fire, at that time the fame of Vasili Beg

of Moldavia was celebrating his love for building churches and convents, and his abundant bestowal of alms; and the Prior and Monks of this establishment hastened to appear before him, to request his charity and beneficence, and to entreat that he would patronize them, and build up their monastery by his largesses. He did not disappoint their expectations, but gave them what they desired of gold for the reconstruction of their edifice; and they came hither in consequence, and erected this convent of wood, being persuaded that this situation was better for them than the other. When the report of this affair reached the ears of the Prince (whom God preserve!) Alexius, Emperor of Moscow, and he was informed of what Vasili Voivoda had done, he sent them also, on his part, one thousand five hundred pieces of gold for the configuration of their Iconostasis, and for gilding and painting its images in the magnificent and exquisite style that distinguishes them. This Iconostasis is consequently superior to every other: at least I must say thus much, that up to the present time we have not beheld any to compare with it, in the beauty and lustre of its gilt and painting.

As to the sacred edifice itself, I should mention, that its cupolas, being covered with tin, and surmounted by gilt crosses, are at once elevated and widely resplendent; their number is five, in the shape of a cross; the middle cupola being, however, of a larger size and higher than the other four. In the body of the church are three doors to enter, corresponding with the three doors without the church: and when you pass in by the great western door, you behold in the compass of the building the exact shape of a cross, the narthex being included in it, with the tabernacle placed opposite, and on the sides the two choirs. All round this church are rows of contiguous seats: but the choirs are formed into a square shape, with separate chairs in rows, in the middle of which the singers stand, being accessible by passages on all sides. Near to the right-hand choir is the handsome chair of the Head of the Clergy: and also near the door of the church, in the narthex, is another chair similar to it. On the sides of the two choirs are likewise two elevated seats; and in the centre is an octagonal circle spread with red cloth. The place of the organ, where the singers stand, is very high, and admirably inclosed with a balustrade: and the Iconostasis and Symbolon are an ornament and a delight to the eye of the beholder. We have never, till this moment, seen any thing to compare with the latter; for the tongue is unable to express its beauty, its grandeur and height, the multitude of its ornaments in gold, the variety of its figures, and the dazzling brilliancy of its lustre. It is raised from the ground to the top of the great cupola; and the holy images are of a large size, and framed in arched moulds, which reflect the brightness of the gold

like mirrors. Above is an immense chandelier of admirable resplendency, in which they hang the lamps at Morning Service. To the magnificent portraits of Our Lord and Lady are very large pillars, of great height and thickness, furrowed and fluted as though they were sound and solid; and they are of the most subtle workmanship; not like the pillars which are seen in Saint Sophia, which are hollow at the back. On these the vine is creeping in folds; and its stem and leaves are of gold, with bunches of red transparent grapes and the unripe green, hanging down as though they were the creation of God. These pillars are about the height of a man from the ground. Under this image of Our Lord is another picture of Him, (blessed be His name!) and His disciples—a superior performance! He is carrying on His shoulders the lamb which was lost from the flock: the sheep are in great numbers behind Him; and the shepherd is before Him, entering in at the door of the sheepcot. On the left of this holy picture is the south door of the tabernacle, which is the highest; and on it is the portrait of Saint Stephen, the Head of the Deacons: it is of large natural size. The saint's princely *Στιχάρι*, and his golden thurible, are in his right hand; near him, in the same row, is the picture of The Holy Trinity; and there is the table, and Abraham and Sarah. Under this is the picture of The Annunciation: and near to it again the picture of The Assumption of Our Lady, which is new and large, and magnificently gilt. These three fine pictures are in the right-hand row. Under her (the Virgin) is a representation of the Apostles, who are assembled, and looking into her tomb, which is empty, to their great astonishment; and nothing is to be seen but her shroud on the side of the marble coffin, into which they are looking, whilst their hands are raised to heaven in the attitude of saying, "She is gone up!" Under these pictures, in this row, are square plates of metal, gilt and burnished; and on them are the portraits of the Heads of the Clergy, and the Patriarchs, and the Popes of Rome who remained true to the faith, painted in their robes. The image of Our Lady, in the left row, is large and handsome, displaying all the graces of her person: and under it is the representation of her entrance into the Temple, and her attendant virgins are carrying lighted torches. Near to this is the north door, with the picture of St. Michael; and near to him, in that row, is the image of the glorious St. Nicolas, of great size and magnificence; and worthy of much admiration, being the performance of a very skilful master, who has painted the human face with so much truth of colouring, feature, and complexion, that you might suppose his work to have been executed by a Grecian artist of the first eminence among the Ancients. Near to this picture is that of the Saints Anthonius and Theodosius; and between

them is the plan of the building of the Convent of Petcherske: above is the figure of the Virgin, appearing in the midst of a wood, in flames of fire. Under the row of these images, which are all magnificent, there are also ten large separate plates, squared and gilt, containing the figures of the Martyrs and Deacons, in parallel lines: and the carved pillars, which divide the pictures, are ten in number. Over them is the second row of pillars and paintings, which consist of the Twelve Apostles, and Our Lady, and the Baptist: and to begin from the top of the royal door, first is the Napkin of the Figure (the Veronica); above it, Holy Thursday; above that, Our Lord sitting on a throne, and wearing a crown of glory, with the Angels ministering around him, and the Virgin, the Baptist, and the Apostles, on his right and left: but Peter, with his keys, is close to his right hand; and Paul, with his sword, to the left. The whole number of the carved and gilt pillars which inclose the pictures is twelve, but they are finer than those under them. Above the arch of these are also other paintings; and among them are the portraits of the Prophets. Above the picture of Our Lord is that of the Virgin, called Platinara, with her child in her bosom. They are inside a circle; and around them are the rays of a sun of gold, made of gilt wood, and having all the appearance of solid metal. On the right and left of the Virgin is a row of the twelve Prophets who prophesied concerning her: and above her is a picture of the Crucifixion. At the top of the cupola is the figure of Our Lord and the Trinity, and around are the Angels and Saints. Above the arch of the large pictures are the representations of the great dominical festivals. In regard to the royal door, I must observe, that its carving is most admirable, and its gilding princely, both being performed with the utmost skill; insomuch, that what is gilt appears solid gold, and shines and glistens in the night like lightning. Round its border are the portraits of the Deacons, in their robes, and carrying in their hands their thuribles, and also those of the Priests in their *Φελόνια*. The height of this door, with the two others, is seven cubits. The tabernacle, and the Holy Table, and the treasuries, are of the largest size and purest neatness; and in the treasuries are laid up robes of princely magnificence, with presents of great value from the Emperor. The large windows, which are in this tabernacle, and in the church and dome, are twenty in number, and are furnished with clear glass.

This is what we have been able to give of a description of some of the beauties of this Iconostasis, for the astonishment of the ears of men, and of societies of men; and that they may pray for the writer, who, with much care and labour penned the description, not by way of amusement and pastime, but in the sweat of exertion and the weariness of action.

The banquetting-room, which I am next to describe, is long and wide, and furnished with many glazed windows; and on each side it has a table. Within is a large door, with folds that slide back into the wall on each side; through which you enter a handsome church, with a great number of glazed windows, round at the top, dedicated in the name of Our Lady. The pictures in it are extremely beautiful, and of great value and estimation. This church also has its cupolas covered with tin; and its tabernacle is brilliant with lights and burnished metal.

Then they struck as well the wooden and the iron as the brass bells, on the eve of Sunday, the ninth after Pentecost; and we entered the church. At the time of reading the *Káθισμα* of the Psalms, a young Monk came and placed a high stool, like a reading-desk, covered with silk cloth, in the middle of the church, and upon it set the Book of Psalms; as it is the custom with them never to read any book, of any quality or size, but so placed: and he began to recite psalm after psalm in alternate verses, whilst they answered him in chaunt from the two choirs. At the time of the *Εἰσόδιον*, the Priests took each a wax taper, and went out in their copes, two and two: then they proceeded to the narthex, and performed *Λειτουργία*, whilst each of the Deacons was throwing incense on one side or the other. Thus they said, "Save, O God, thy people!" alternately between two, without setting the five loaves.

Then we went forth from the church to the banquet; and our Lord the Patriarch sat at the head of it; we on his right and left, and the remainder of the company, the fathers of the convent, at the lower end. Hereupon they set goblets of beer and salt meats in coupled portions for each, in conformity with the custom of the convents of Jerusalem: and they laid the dishes before us for a little while; and then took them up, either to set them lower down on the table, or to remove them altogether. Afterwards they brought others, and again others, till all had been served. As to the fathers of the convent, before each of them they set a dish of flummery with butter, and nothing else; this being their usual fare, and no delicacy of food or variety of meats being ever allowed, except to strangers and visitors. They are undoubtedly men of sanctity, and in the strict observance of the rule of St. Saba. Then they placed upon the other table some flesh-meats, for the inferior visitors, and for our servants: and at this moment the reader stood up in the middle, and, having laid before him a large book, read a Lesson with a very fine pronunciation. When they said the prayer over the table, there was on the right hand of our Lord the Patriarch a small bell, which he rang three

times, according to custom, for us to begin eating. Then we ate our fill and drank to our satisfaction of what was before us, whilst the poor reader was engaged in reading from the Παρεκκλῆσις (انباتار يكون). Then he rang the bell a second time for his first formal draught; whilst we stood up on our legs, and each of us drank one of the goblets that were placed before us. Then he rang it a third time, for all of us to stand up from table: and they brought before him one small Host in a dish or tray, namely, the Παναγία, in the name of Our Lady; and he raised it between his hands, according to the usage of the Holy Mountain, three times, saying, "Great is the name of the Blessed Trinity." Then came near him the Priests and officiating Ministers, and chaunted Ἀξίον ἵσταν, with their heads uncovered, and, at the end, prostrating themselves on the ground. Then he received a small portion of it himself, and thus distributed it to the assistants: afterwards they brought a basket, to gather the fragments; and each of us put into it some fragments, in imitation of Him who blessed the loaves; and afterwards they gathered them together.

Later in the day they tolled the bell for Prayers before Sleep; and we passed into the church, and stood with them in the narthex, according to their constant practice; and our Lord the Patriarch took his station by the chair fixed near the door. As soon as the reader had gone through the Canon, and the Prayers, and the Lessons, they all came, and, bowing two and two before our Lord the Patriarch, asked him forgiveness.

Then we went forth to sleep; but, alas! there was no sleep to be had at this season; for the bugs and gnats were more numerous than the particles in the air, and allowed us not to know even the taste of sleep or of slumber; there being a succession of lakes and pools of water from one end of this country to the other.

They had designed that our Lord the Patriarch should perform mass for them; and yet without previous sleep how can mass be proper? However, they sounded the bells at the fourth hour of the night, which now consisted of only eight hours; and we arose at midnight. But in these holy and angelic monasteries they have an excellent custom, inasmuch as they ring the first bell a long time, merely for the purpose of arousing the inmates from their sleep, and continue ringing whilst they rise and put on their clothes at leisure: which is not like the practice in Moldavia and Wallachia, where immediately on their ringing the bells they begin to flock into their churches. Then we entered the church, though we had not so much as known the taste of sleep; and they began to

chaunt the Matins, consisting of the usual psalms and lessons, with a certain inflexion of voice. We did not quit the church until the light of day had broken forth; but our eyes remained dark with somnolency.

Then they sounded the bells again at the time for mass; and we went in and robed, and invested our Lord the Patriarch with his pontifical ornaments; and finished the mass, at which most of the inhabitants of the township, forming a large body of men, were present. Afterwards we went out to the banquet, where they observed the same ceremonies as on the preceding evening: there was a like lecture, and changing of dishes; and the order of drinking was the same. At the end of the repast, the ministering Deacon brought forward the vessel of consecration, covered with the veil of the cup; and set it before our Lord the Patriarch, removing the cover. Within it was another vessel, covered with a lid like it, of silver, and with a silver lock, which he opened. Within it was painted the image of Our Lord (بنصانصا); and there lay in it a piece of the Host (قربان) or *Παναγία*. Under all was a large cup, containing some mead instead of wine. And our Lord the Patriarch raised it up three times, as he had done the evening before, and received a morsel of it, after they had chaunted Ἀξιὸν ἵσταν: then he gave it to the rest, who imparted it to each other as they sat at table. In like manner he drank of the cup, as the others also did: and we rose from table, and took leave of them, and returned to the town Braloka*, where we had left our baggage.

SECT. IV.

OLSHAM.—YOLOBIVNITSA.—KROBIVNA.—KRASNA.—KARABOTA.

From this place we arose on the morning of Monday the seventeenth of Tamoz; and having proceeded a mile and a half, we passed a large village surrounded by cultivated lands and gardens and orchards, called *Olsham*, with a flowing lake like a river. Then we proceeded another mile; and entered another populous village, situated also on a large lake. Again we advanced a mile; and came to a small market-town, with handsome fortifications, and a very large lake, called

* In page 246, a few lines, containing a four-mile stage and the name of the town immediately preceding *Brilmeloka*, here written *Braloka* (برالوكا), were by accident omitted. From the beginning of the paragraph, it should be: "We arose, &c. and, having travelled three great miles, through solitary deserts, came to a ruined borough, named *Barfodi*, containing a church dedicated to The Birth of Our Lady, واناسه قايل. Then we advanced four miles further, and came, &c."

Yolobivnitsa, containing a beautiful church by the name of St. George. The inhabitants were at this time, and had been, busied in gathering their harvest, ever since the end of the month *Haziran*. Hence we arose on the morning of Tuesday; and having proceeded two miles and a half, passed a large and populous town, surrounded with gardens, called *Krobionu*, in which is a church dedicated to The Assumption of Our Lady. Then we advanced another mile; and a Sotnicks came to meet us, with a banner and a large troop of soldiers, who marched before us about two miles further, through many windings, and over hills and dales, and narrow and rough roads, and over dikes of water and bridges, and passing through various gates. And what a number of these gates, and of the bars of timber that closed the roads, did we not break in this country of the Cossacks, by occasion of the breadth of our carriages! and what trouble we had to pass over their bridges, which are as narrow as they are numerous, in consequence of the multitude of their watercourses, and the smallness of their wagons! Now the mart, from which the Sotnicks had come out to meet us, was very near on our left: but in front of it is an immense lake, extending along its length and breadth; and for this reason our road was a circuit of two miles or more. Then we entered the town, the name of which is *Krasna*. It has large ramparts; and a castle hanging over the side of the higher of the two hills, on the top of the lower of which the body of the town is seated. To meet us came forth the Priests and other Clergy, and the rest of the people, as usual, and conducted us into a church dedicated to the Holy Nativity. During our entrance they fired three large guns. Here are also two other churches; one named after the Holy Trinity, the other after St. Nicolas, which is newly built. Near this town is another mart, containing a church dedicated to the Pasch or Passover.

From this place we arose on the Wednesday; and after proceeding three miles, came to a market-town called *Karabota*, round which are two large lakes. They conducted us into a large, lofty, and magnificent church, which they had newly built, but had not yet consecrated: they requested therefore our Lord the Patriarch that he would consecrate it for them; and he made an *Ἀγιασμὸς*, and sprinkled the edifice both within and without the Tabernacle, and read over it the well-known Prayers; and anointed the table and the altar with the holy ointment, and gave to it the name of St. Nicolas. Now for every church that the Patriarch consecrated, they obtained from him a writing, with his seal and signature, in testimony of the consecration, to satisfy their Metropolitan, and to prevent his censures from falling on them.

It is remarkable, that over the whole country of the Cossacks, in every populous town and village, are houses set apart for the poor and orphans, at the extremity of the bridges, and also in the centre of the towns; and on the outside of these houses are numerous images. They are much visited, and every person who enters bestows an alms. It is not as in the provinces of Moldavia and Wallachia, where the orphans go about with their books, and take up the people's time with the multiplicity of their prayers.

The Cossacks, it should be observed, are God knows how much overstocked with poor, the most of whom are orphan children, in such destitution as to soften the hardest heart to pity; and whenever we approached them, they gathered round us in thousands, to beg an alms. The Patriarch felt much commiseration for them; and we could not but wonder that such should be their condition, in this time of equity and justice under the government of Akhmil. What then must have been the state of their circumstances in the time of the Poles, who used to take from every human soul ten piastres a month in taxes! Now, on the contrary, we poor foreigners, God bless us! are induced to bestow gratuities on them.

It should be noted, that this town of *Karabota* is the last on the frontier of the Cossack country; and that beyond it is no longer to be met with any cultivated land, but all is wild, desolate, and ruined. From it to *Potiblia* the distance is six great miles.

Whilst we were in *Karabota*, the Voivoda of *Potiblia*, named Kyr Nikita, sent one of his servants hither, and to the neighbouring towns, to ask concerning our Lord the Patriarch; and he had been three days on the inquiry, going round from place to place, because the people were inclined to detain us. By him the Patriarch now sent a Letter with his blessing to his master, informing him of his intention to come to him the next day: and in his company he despatched our baggage and heavy burdens; for it was our practice, as we have before mentioned, to hire carriages and horses from one town to another. Any other method it would have been impossible to pursue; for innumerable were the poor animals that halted with our weight, and dropped down on the road.

I will take occasion here to mention, that when we were heretofore on the point of entering Constantinople, a great number of merchants from Moscow presented themselves before our Lord the Patriarch, and communicated to us the intelligence, that the august Emperor and the newly-created Patriarch of that country were extremely impatient for the arrival of his Holiness, having been informed of his intended visit from the moment of his departure from his See of

Antioch. "They have great faith and confidence in your authority," said they to our master; "and their loving affection for you is much." And when we were coming along our road in Moldavia, we were met by a Metropolitan, attended by a numerous company of Monks; who also said to us, "In Moscow they are expecting you (*καρτεροῦν*), and are looking out for his Holiness with the utmost desire." *Καρτεροῦν* is a Greek word betokening the same sense as *مستظرون* *They are expecting*. Also, when we were staying in Moldavia, there came from this country some Heads of the Clergy and Heads of Monasteries, attended by numerous Friars and merchants; and the language of all of them was in the same style. Afterwards, when, on the events which took place regarding Vasili Beg of Moldavia, the roads in this direction were obstructed, and we were forced to pass into Wallachia, but subsequently returned in the pursuit of our journey, on no occasion did we meet with any Monk or merchant in this country of the Cossacks who did not say to us, "What is the reason you have delayed till now? The Emperor, whom God preserve! has asked about his Holiness a number of times, and is in the height of expectation of you. Information has reached him of what befel his Holiness in Moldavia, and how affairs have terminated; and he had already sent, two years ago, to instruct the Voivodas of Potiblia, that, immediately on the arrival of his Holiness within their neighbourhood, they should conduct you over the frontier into the territory of Muscovy: and they have been waiting for you up to the present moment, that, as soon as you have made your entry into Potiblia, they may convey you forward into the interior, in obedience to the repeated commands made to them by the august Emperor, before he set out on his expedition."

Then we arose from Karabota, and proceeded on the road the distance of one great mile; and in the evening we halted, to pass the night in the open country in perfect peace and security. The grass here is abundant; and, under favour of the entire safety of the roads, every person, according to his convenience, travels alone, even though he should be carrying with him loads of gold.

SECT. V.

MUSCOVY.—POTIBLIA. RELIGIOUS HABITS OF THE MUSCOVITES.

ON the morning of Thursday the twentieth of Tamoż, which was the Festival of St. Elias the Prophet, and the completion of the two years since our departure from Aleppo, we arose; and having travelled other five miles, over wild deserts

and through extensive forests entirely destitute of water, in the course of which progress we had occasional glimpses of the city of Potiblia from a great distance, we passed the extreme boundary of the Cossack territory, and came to the bank of the river called *Sayimi* the Deep; which is the first line of frontier of the Muscovite territory. At this instant the Lieutenant Voivoda, accompanied by a numerous body of *Grandeers*, came forth to the hither side; and, having made their prostrations to our Lord the Patriarch, they crossed us over to the further side of the river, where they seated his Holiness in a coach standing ready to receive him. Here we were quickly made sensible of the presence of thousands and thousands of armed troops and of multitudes of people, who gathered round to receive the Patriarch's blessing. After this ceremony, the troops struck up before us an immense halloo with their arms, the first of them being too distant to see the last; and we began to mount the side of a large hill, the only steep road we had seen from Wallachia hither; the intervening tract being all plain lands and valleys in innumerable succession. At length we reached the *plateau*, preceded and flanked by a broad line of troops on each side. In the mean time the Voivoda was waiting for us at a considerable distance from the town, between which and the river the interval is great; and every hour he was sending one of his nobles to meet the Patriarch on the road, before whom the messenger always alighted from his horse, and actually knelt to the ground, saying, "The Voivoda, thy disciple, asks concerning thy Holiness, and thy attendants, and thy health, how thou art? and how thou hast passed along the roads, as it appears, by the blessing of God, in safety? The Voivoda says his heart is with thee." Presently we approached the Voivoda himself; who, as soon as he perceived us at some distance, dismounted from his horse, and the Patriarch at the same time alighted from his coach; and to him the Voivoda made a first and a second prostration, and at the third struck his head on the ground, as is always the custom with them. Upon this the Patriarch signed a blessing over him, in the form of a cross, after the usage of the benediction of the Muscovites; that is, he raised his hand in the lines of a cross, and then formed it on his face and shoulders and breast; and the Voivoda kissed his crosier, and afterwards his right hand. In like manner did the Patriarch with all the Voivoda's nobles and attendants, this being the ceremonial of the Benediction in this country; and the more especially as they are unacquainted with that pontifical blessing which is used to be dispensed to the people at a distance. Here the prelate must beat his fingers on them, that they may be certified of the reality.

Now observe the faith, humility, and piety of these men, to whom it would be

fitting and in the course of their duty to humble themselves so if they met the Emperor instead of us : but that they should in our respect throw themselves on the ground, and kneel down in the mud, was truly admirable, drest too as they were in high-prized robes, made of beautiful Angora fleeces or cloths, with broad collars of heavy gold lace of great value, and knobs or buttons of the same material from the neck down to the skirt ; which latter kind of habit is also worn by the common people. The neck-buttons of the shirt of the Voivoda and his attendants were large pearls, of the size of a vetchling, round and white like beads cut from marble ; and there were also some in the crown of their calpacks, which are of red or rose-coloured cloth.

Then they granted each other condonation ; and after many salutations, and an abundant expression of mutual friendship, our Lord the Patriarch having re-entered his coach, and the Voivoda remounted his horse, they moved forward, with the attendants preceding and following them ; and the troops before mentioned, displaying the uniform elegance of their shapes and dresses, both led the van and closed the rear, until we came near the town. Here the Priests in their copes, and the Deacons in their *Σχιζάρια*, came out in great numbers to meet us, carrying in their hands their thuribles and banners, and their images adorned with pearls, and their crosses and large lanterns. The number of the Priests was six and thirty, and with them were four Deacons in copes. The Monks, in their large cowls and long cassocks, and girt with their belts, were still more numerous.

Then our Lord the Patriarch descended from his coach ; and in like manner alighted the Voivoda, and his Grandees and Officers of State : and the Patriarch bowed, and took a blessing from the holy images, the sacred Gospels, and the pearl-adorned and richly-gilt crosses. Then advanced the Chiefs of the secular Priesthood, and the Heads of the regular monasteries, and, after making their prostrations to him, kissed his right hand, and congratulated him on his health and safe arrival, saying, “ By his coming is descended a blessing on the whole of the land of Muscovy.” Then they entered before us into the town ; and we followed them, according to custom, on foot ; and the Voivoda and his attendants walked behind our Lord the Patriarch. In front of all were the troops, and in the middle were the Clergy, walking before us, two and two, in excellent order, without confusion. To have shewn that the vengeance of the Almighty had fallen upon any one, was for him to be met riding on horseback in any of these streets : they made no more to do, but instantly threw him from his horse on the ground, and, breaking his head with their clubs and staves, said, “ How

is this? Our prince is walking, and you must be riding!—Be off, sir!” Every time we came in sight of a church, its bells were rung by the young men and ecclesiastics belonging to it; till at length we were conducted into one of towering height and pleasing architecture, with lofty cupolas of elegant proportions; its crosses differing from those used with us only by having spear-heads at the top and on each arm, richly gilded, as they always are here. This edifice is one of the most noble and excellent in the country, and is dedicated in the name of the Great St. George. Then they led us down to a large mansion in the occupation of the Protopapas; and we interchanged adieux with the Voivoda, who departed.

After a short interval, the Grandees of the town came and presented to our Lord the Patriarch a magnificent service from the sovereign; which was carried by a number of Janissaries, and consisted of various kinds of bread and fish, and barrels of mead and beer, besides spirits, cherry-water, and a great quantity of wine. The principal personage of the deputation, stepping before the rest, struck his head on the ground in worship, and was immediately imitated by his companions. The Patriarch blessed them, in the form of the Muscovite benediction. The principal then took in his hands, first the bread; and presenting it before the Patriarch, said, “The Emperor, preserved of God, the Kniaz Alexio Michaelovitz, presents to thee, of his goodness, this bread and salt.” The Patriarch in the mean time was standing up, and returned his thanks and good prayers for each thing as it was presented, by the tongue of the Interpreter whom we had hired in Moldavia; as had been done also by the Metropolitans and Monks, and even by each of the merchants, every one of whom brought with him an interpreter acquainted with the language of this country. To ours we used to speak in Greek or Turkish, and he rendered our address to them in Russian: for one and the same is the language of the Cossacks, and of the Servians, of the Bulgarians, and of the Muscovites.

To return:—Then he brought forward something else and something else, until he had finished the list of all that they had to present; and they departed.

In like manner, the Voivoda also, whom we have before mentioned, sent, on his part, some of the chief of his attendants, and by them a princely banquet of some forty or fifty dishes, carried by Janissaries. There was fish of various kinds, boiled and roast; and many kinds of it fried in paste with stuffing, so varied, that we never in all our lives saw any thing equal to it. There were also several sorts of fish pounded after the bones had been removed, and moulded into shapes of ducks and fowls, roast and fried: likewise various kinds of puddings

and dumplings, and so forth, made with eggs and cheese. The sauces were all compounded of the choicest vegetables; and in them were saffron and the most delicate of the sweet-scented herbs and spices; in short, the viands consisted of every thing that might be looked for from a royal kitchen. Among the vessels were cups of silver gilt, filled with a variety of spirits, and different wines from England. Then there was a liquor made from cherries, resembling syrup, of most delicious flavour and exquisite fragrance, served with candied lemon; all imported from the country of the Franks. As for the barrels of beer and mead, they were many and large; and were furnished to us as plentifully as though they had been filled with plain water.

And now the chief of the deputation stepped forward, and, kneeling on the ground with his companions, said: "Nikita Alexio strikes his head on the earth before thy Holiness, begging thy prayers and blessing; and presents to thy Holiness and Paternity this bread and salt." At the same time he presented, with both his hands, first the white bread, then the brown, and then the dishes and barrels, naming each by its name, till he had gone through the list. To receive these presents, our Lord the Patriarch stood on his legs; and as each article was offered to him, he pronounced a benediction on it, and a prayer for the donor; and, at the end, expressed much gratitude for the Voivoda's generosity. After this, the deputation retired.

Now observe, Reader, this singular degree of humility and piety, in a dignitary whose rank was not merely that of an ordinary Voivoda, but who stood in the pre-eminence of a Vazir: for this city of Potiblia, being a frontier town, is the seat of a large jurisdiction; and therefore they did not mention its Governor, before our Lord the Patriarch, by the appellation of Voivoda, but by his proper names, Nikita Alexio. The meaning of the second, or Alexio, is son of Alexius; for it is the practice with the Muscovites to name a man or a woman, not singly by their own, but by the addition of their father's name also; and this is done even among the lowest class of labourers. The meaning of 'Alexio' might perhaps also be rendered, A magistrate newly appointed by the Emperor Alexius: for this Voivoda was one of the servants of the Patriarch, who, conceiving an affection for him, obtained for him this government of Potiblia. Usually, the Voivodas in this country of Moscow are elderly men, taken from among the Emperor's Ministers, and possessed of noble birth and reputation; and each of them remains in office for three years, at the end of which he is dismissed.

The meaning of 'Alexio,' to explain it further, is relative to birth and family; and this name accompanying the former is equivalent to 'Nikita son of Alexius.'

Thus it is the custom, over the whole of this country of Moscow, not to name any person, whether king or subject, great or small, rich or poor, by his single baptismal name; but the Emperor they call Alexius Michaelovitz; and his chief minister, Ivano Vasili, with the patronymic termination; and Such-an-one Such-an-one, with the patronymic termination: and after this manner they name every person, as we were distinctly informed from their own mouths.

And the meaning of the phrase, "Strikes his head on the earth before thy Holiness" is to the very letter; for this act was really done by the Grandees. Whenever they bowed down before the Patriarch, which they always did a first and a second time, they invariably beat their heads on the ground, so that we heard the knock. Such humility should be regarded with admiration. For it is the custom in all this country of Moscow, when any person has a petition to present either to the Emperor or any Officer of State, or to the Patriarch or any Chief of the Clergy, that he bow down to him in a number of low obeisances to the earth, until he obtains his attention to his request, and the magistrate asks him concerning his need. If then he grants it, it is well; but if otherwise, the petitioner ceases not to make his obeisances, and to knock his head on the ground, until the dignitary decides his affair. And this they call by a compound term, which signifies, "Knocking the head on the ground." We saw more of this afterwards, when the Priests and Grandees used to come to our Lord the Patriarch in quality of suppliants, and their heads ceased not to touch the ground until he satisfied their requests.

In regard to the sense of their saying, "Presents to thy Holiness this bread and salt," first; and afterwards, "These several articles" according to their number; this, I would assert, is originary with us, and must have been brought hither to them by some one from our country.

Then the Protopapas of the town came to our Lord the Patriarch, bringing an offering, and bearing his *Περίτραχήλιον*, and some holy water, and a cross; and said, after he had performed his salutations, "This is part of the blessing of the Festival of St. Elias, celebrated on the present day:" and he proceeded to sprinkle the house with the holy water with his own hand, and we sprinkled ourselves. After this he departed.

We have before mentioned, that it is the usage over all this country, at the beginning of every month, and on every distinguished festival, that the clergy make an *Ἀγιασμός*, or consecration of water, and go round with it to sprinkle the houses of the inhabitants.

And now, Reader, we entered into the second gate or stage of labour, sweat,

fatigue, and fasting; for every person in this land of Muscovy, from the most secular of the common people to the strictest of the recluse, confines himself to one meal in the day, though it be even the longest in the summer season: and from mass they never go out till near the eighth hour, or perhaps half an hour later, seldom sooner; and all their churches are entirely unfurnished with seats. Then after mass they recite the Nones; and all this time the people stand on their legs without a moment's rest, silent as statues, turned all one way, and changing their posture only by bending to the ground in frequent *Metanoias*. Custom has made them insensible to weariness, and rigid against the indulgence of the smallest relaxation. Our feeling, whilst in the midst of them, was of intense wonder: and for our parts we never left the church but tottering on our legs, which almost refused to carry us after so much fatigue and standing, continued without a moment's rest or the slightest intermission. At the Matins or Morning Prayer, they never fail to read each day three *Ἀναγνώσεις* or Lessons in exposition of the Gospels, &c. taken from the writings of the successive Fathers of the Church. So again in the evening, after Vespers or Evening Prayers, they are sure to have the *Κανὼν Καθημερινὸς*, or daily regulated Lecture.

As to the Fast which we call *التاسعة* or "To the ninth hour," they are unacquainted with it as such; for every day, whether it be a great even, or whether it be a small Festival, they fast till after the ninth hour. We indeed had been counselled and instructed and cautioned by our friends, who had previously visited this country, and had been made acquainted with the temper and constitution of the inhabitants; and we maintained appearances before them, in spite of our inward rage and sufferings. Whatever they did, in us they found the most careful imitators. For we had been told, by well-informed persons, that any one really desirous of shortening his pilgrimage here on earth by a curtailment of five or ten years of his life, should pass his way into the country of the Muscovites, and walk among them as a religious man; holding forth the shew of perpetual abstemiousness and fasting, of continual reading and prayer, and of the constant and unremitted practice of rising at midnight to perform his nocturnal devotions. He must also banish all mirth and laughter and jokes, and renounce the eating of opium: for they set guards over the Heads of the Clergy, and over the convents here, and examine all persons going into them, whether by day or night; and at all times they keep a strict watch, by looking through the crevices of the doors; observing whether the inmates are in the practice of devotional humility and silence; whether they persevere

in fasting and prayer ; or whether they get drunk, and amuse themselves with play, or jest, or commit any indecent act, or use any obscene or unbecoming language. If such a Government, as exists among them, had existed likewise among the Greeks when an independent nation, they would have retained their empire to the present moment: for the Russians, whenever they perceive any person guilty of either a great or a small offence, send him away instantly, with troops of other prisoners, to the land of darkness, where there is no escape, whence no return is ever granted, and where emancipation from slavery is unknown: they banish him to the province of Siberia, to be there employed in collecting sable, gray-squirrel, black-fox, and ermine furs. The distance they have to travel is a journey of three years and a half, far away to the shores of the Great Ocean, where there is no fixed abode nor permanent cultivation. Thus we were informed by persons of veracity and strict inquiry; who also told us, that the Muscovites no longer send back offending foreigners to their own country, and thus give them a chance of repeating their visit; but—in the frequent case of rambling Greek Friars, who come among them and perpetrate all sorts of impurities and unheard-of crimes and enormities, getting drunk, and drawing daggers on each other to commit murder—they now, beholding the deformity of their actions, instead of placing faith and confidence in them as formerly, have taken to this method, which we have mentioned, of correcting them; that is, they send them into darkness: and for the special crime of drinking tobacco-smoke, they even put them to death. Now what shall we say, Brother, as to this rule of treating them, except that undoubtedly they deserve and require to be so used?—and for this cause we were in great fear, on our own account.

But we pray continually to our God for help and patience unto the end, and for tranquil silence, and for the attainment of what, by His permission, we are in search of; and that the fatigues and hardships we have endured may not be lost, but that he will bestow on us, by His Providence, a fulfilment of our debts and obligations and interests, and not cast any of us into trouble and courts of justice; having regard to these dreads and horrors, which we have looked in the face; and that he will not estrange any one of us from his beloved city, and family, and kindred, sweeter than bread and water to the famished wanderer.

SECT. VI.

POTIBLIA.—TREATMENT OF FOREIGNERS.—POSTING.

It should be remarked, that this town of Potiblia * is the road into the country of Moscow, from all parts of ours; and that there is no other way whatsoever but this, which is an immense gully between high rocks. And what labours and struggles of numbers of men, both Chief Priests and Monks, have been lost on reaching this pass, whence they have been turned back to lament the vanity of their wearisome pilgrimage! As to merchants and traders of all kinds, the Muscovites refuse to know them; and never, for any purpose of traffic, allow them to enter their territory. When the merchants do obtain admission, it is effected by much artifice; and one of their contrivances is, to assemble in a body, and take out a Letter from the Syndicate of one of the Patriarchs, addressed to the Emperor, on business pleasing and agreeable to him, and likely to give him joy. With this, on arriving here at Potiblia, they affect the character of envoys from such and such a Patriarch, commissioned to carry his written message to the Emperor: and having appointed among themselves a chief, they in this capacity effect their entrance into the country, and present their Letters to his Majesty. In the mean time, they secretly transact their mercantile affairs; and then return the way they came, after they have obtained their *congé* from the Emperor. But this method of proceeding there are but few that know how to manage; those only who have tried it a number of times, and who are acquainted with every span of the road: almost all, such as the Heads of Convents, and ordinary Monks and merchants, wait for the passage of one of the Patriarchs, or some well-known Metropolitan, and by his permission unite themselves to his train. On his arrival at Potiblia, the prelate calls them his suite, and makes out a list and certificate of their several degrees. The Heads of Convents and the Monks are ranked with his noble attendants; the merchants with his slaves or menials. Being admitted into the interior of the empire, each of them, on occasion, and particularly at the time of asking charity, exhibits his certificate as furnished him by the prelate: and the merchants, under this feigned character, sell and buy what they wish. Afterwards, they all leave the country together. Should any conventual chief or merchant, of

* The name of this town in the Russian maps is written ПУТИБЛА, corresponding as nearly as possible with the Archdeacon's Arabic بوتيبليا. The river on which it is situated is the CEMb.

whatever respectability or celebrity, come alone, it is quite impossible that they admit him; and this every person interested well knows. All this is out of hatred to the men of our country and language.

It should be observed, that on no part of the frontier of this whole empire of Muscovy is there any custom of taking toll on merchandize, even in the smallest sum: but the sovereign, on the contrary, in return for the insignificant present made to him by the merchants, gives them princely gifts of sables, and so forth; and appoints them a regular pension, which lasts until the time of their departure for their own country. I am here speaking of the Greek merchants: but in the port of the Archangel they take toll from the Frank ships, at the rate of ten piastres in a hundred. Likewise from the Muscovite merchants, who pass from one province to another in the course of their traffic, they take a like toll; for the police established in this great empire is admirable. Its sovereign has no occasion for merchants to come to him from the side of Turkey to purchase his sables and other furs; which they do, it is supposed, to the extent of a million ducats yearly; because he is continually receiving embassies from the country of the Shah, that is, from the country of the Kizzilbash, which come to him in ships laden with rich presents and offerings worth thousands of pieces of gold. These they give him; and he requites their generosity with his most valuable sables, rather exceeding than falling short of the price of their wares. In like manner come embassies to him from the country of the Nemsa, or Germans. But the richest (غلايين) of all the Franks, the English, come in thousands to the port called of the Archangel, with the valuable manufactures of their country; and import also wine, oil, lemons, &c.; taking furs, &c. in exchange, as we shall fully explain in the proper place.

It should be here mentioned, that the Voivoda of Potiblia, immediately on our arrival, sent Letters to the Emperor who was engaged in the war at Smolensko, and also to the Patriarch, to apprise them of our coming. Next, he sent to our Lord the Patriarch a Γραμματικός, or Writer, to take down the names of his suite, and of every person with him. And now he wrote our degrees, and names, one by one, as directed by our Lord the Patriarch, who had authority to write what he pleased: and we and our companions were about forty persons. Those merchants and poor men who had placed themselves under our protection we numbered and registered among our servants. As to the Chiefs of convents who had joined our company, they wrote themselves as seven Archimandrites, each attended by his Kellari or Butler, according to custom.

On Friday, after mass, the Voivoda presented himself at the door of our Lord the Patriarch's apartment. If the visitor had been of higher rank than a Voivoda, custom would not have permitted him to wait without until we went to give notice to the Patriarch to prepare himself and put on his cassock; and we should have been thrown into great confusion, and perhaps disgrace. For in this country of Moscow, no Chief Priest or Patriarch ever puts off his cassock, nor is it possible for any one ever to see him without it, even though he should be travelling, for fear he might be regarded with an eye of contempt. Nor do the Monks ever put off their cowls (لواطى), though retired to the privacy of their own cells; and when they go out, they must necessarily wear a black cassock. Should any Friar of any religious order be seen going about without a cassock or a cowl, he is instantly sent to Siberia, to be employed in gathering furs.

Before we came to Potiblia, we were told that a Metropolitan from Servia was about to enter the Muscovite territory. We had known him in Wallachia; and he had obtained a Letter from our Lord the Patriarch, by means of which he gained admission. This man, at a time when the Patriarch of Moscow was going round in Litany, that is, in procession, through the city, to beg the blessing of God on the Emperor, took it into his head to change his cassock of Chief Priest for a Monk's of wool, and went forth to walk and view the streets and ceremony; saying within himself, "Not a person knows me." Now it is against their regulations for any foreign Bishop or other ascetic of whatever habit or degree to go about the town, except by an express permission from the Emperor on the execution of necessary business: and they immediately recognised the Metropolitan, and reported him to the Patriarch, who, on the instant, sent him off in banishment to the land of darkness, where are establishments to a life in which death is much to be preferred: so that this unfortunate ecclesiastic, who had come hither for gain, lost not only his purpose, but his dear self moreover.

Thus, whenever they see any person, abandoned by his better fate, looking attentively at a cannon or examining a fort, they seize him on the spot, and carry him away to Siberia; saying, "You are surely a spy, Sir, introduced among us from the country of the Turks." The intent of all this is, that they regulate the police and government of their States with the utmost nicety and severity.

But to return to the visit from the Voivoda:—After we had prepared the Patriarch for it, we went out and invited him to enter, which he did. The manner of their entering, whether they be Grandees or of the common people, into the apartment of a Chief Priest, is as follows;—and how beautiful it is! In perfect

silence, at first, the Voivoda signed the cross on his forehead, and bowed to the images : for in every house there is sure to be an Iconostasis; and in whatever place our Lord the Patriarch sat, there, in compliance with their usage, we fixed the Iconostasis over his head. Then the Voivoda stepped towards the Patriarch, to receive his benediction, after the fashion which we have already mentioned, of the Muscovite blessing : and having bowed down to him to the earth a first and a second time, he then made an inclination with his head towards the company on the four sides. After this, he began his salutations and discourse in audible language; and with much effort was forced by the Patriarch to take a seat. Still, whenever the Patriarch said any thing to him by the mouth of the Interpreter, he would stand up until he gave his answer. And now the Patriarch took occasion to address him on behalf of the conventual chiefs who had joined our company. He replied : “ I have no orders, except that, on the arrival of “ your Holiness, I should immediately expedite your further journey into the “ interior; and we have now been expecting you for nearly two years : but as “ to any others besides your proper suite, I have no orders.” The Patriarch, however, repeated his solicitations in favour of the Monks; and the Voivoda at length wrote down their names for admission. With us was also come a great number of poor men, in regard to whom no other arrangement was practicable or attainable, but back they must return, after receiving an alms from the Voivoda : and thus the labour and expense of their wearisome journey, all the way from Wallachia, were entirely thrown away.

Then he assigned us a lodging in a large hotel; where we had accommodations for our horses and carriages, and for our equipage and servants connected with them. Generally, they allow no person to introduce his own carriages and horses from abroad; an exception was made only in favour of our Lord the Patriarch, whose coach and horses were permitted to pass the boundary. The Voivoda always furnishes each person with a carriage and horses; that is, with a Government car, called in Turkish *Olakluk*; which, in the Russian language, they call *Vovods*. This equipage is hired the distance from one town to another, and is a means of conveyance excellently well contrived. Our own horses, or any other person's, could not possibly carry us over these roads in a continued journey: the ground of the provinces we were to pass through is too rough and difficult, as we shall have occasion to mention in the sequel. Of the rest of our company, some sold their horses for one-fourth of their value: others left them with their servants, to be taken care of, at their expense, until they returned: in the mean time, the beasts would eat twice, at least, if not

three times, the price of their purchase. And now an agreement was made with the Voivoda, that he should furnish us with three and forty carriages, and horses for us and our companions: and he ordered them accordingly. Afterwards, he requested, at the close of the conference, that our Lord the Patriarch would say mass at his church in the fort, on the Sunday following: adding, that on the Monday he would be at liberty to pursue his journey, for which every thing would be prepared. This was assented to, and the Voivoda departed.

It may be remarked, that this Voivode of Potiblia is the Lieutenant and Vicegerent of the Emperor, in the present circumstances of the times; and that whatever he does by way of kindness and help, is within and over above his written instructions: and blessed is the man with whom he is well pleased!

SECT. VII.

POTIBLIA.—DESCRIPTION OF THE CITY AND NEIGHBOURHOOD.

THIS city of Potiblia is vast; and well situated, on high ground overlooking the river which runs close by. Its orchards are numerous; and its gardens, inclosed with the house walls, are rich and plentiful. The beautiful apple-trees growing here exceed in number the plants of the forest, and their burden of fruit vies with the abundance of the showering acorn. In equal exuberance is the cherry and the bird's-heart. The grape is also found here in great quantity; but it is high priced. The same may be said of the garden *عتر*; and the plum-tree, and of the royal cherry.

The fort stands on the top of a high hill; and we had seen none to compare to it in the country of the Cossacks. It is such as might be expected to be found on the frontier of a great empire. Its fabric is of wood; and it is defended by strong towers, and walls surmounted with turrets and flanked by deep moats; which latter are also fortified with palisades. The bridges, which form at the same time the closure of the gates, are of wood, and are raised by chains and pulleys. This fort is indeed vast and magnificent; and is to be admired, not only for its essential strength and castle-grandeur, but also for the handsome dwelling-houses which fill its interior, and shew beautiful rows of pillars to the delighted eye. The hill on which it is situated is perfectly round: and it has a sunk well, to which water runs, through a hidden passage, from the river; and is thence raised by wheel-work.

Within this fort is a second castle, of much greater strength, surrounded with towers and walls and moats, apparently impregnable; and furnished with a large number of guns, of various sizes, mounted in rows above each other.

This citadel contains four churches; named, of The Passover, of The Assumption of Our Lady, of The Divine Manifestation, and of Saint Nicolas; the last being quite new. In consequence of the natural strength of this place, and of the number of fortifications added to it by art, the Poles, who formerly came to besiege it with forty thousand men, and held on their siege for the space of fourteen months, were utterly unable to take it, and were forced to retire with great loss both of labour and troops.

The number of churches in the town amounts to twenty-four; and there are four convents in their vicinity. The first church is in the name of The Trinity: the second, &c. Of the four convents, three are for Monks; the fourth is for women.

The description of the churches is, that they are all built upon vaults rising above the ground, whether they be of wood, or stone, or burnt brick; and from the ascent of a high flight of steps you are landed on an elevated gallery, which forms the circle and body of the edifice; according to the saying of Our Lord the Messiah, in his holy Gospel: "Two men went up into the Temple to pray; the one a Pharisee, the other a Publican." Each church has three doors; one on the west, another on the south, and a third on the north: and on this plan are all the churches in this country, to the remotest districts northward. The images and Iconostases displayed in them are of fine workmanship; and the materials used for them are silver, figured silks, and gold leaf or liquid gilding, all of the first quality. Many of the pictures are of great value, for their antiquity; and in this country they have great faith in old paintings of holy images. There is not a church, that ranks among the large churches of the empire, that has not a picture of Our Lady working great miracles; as we witnessed with our own eyes, which beheld proofs and wonders.

The bells which are in the towers of their churches are all of brass, if they are large; and if small, of silver; and their sound is heard to a great distance. But they are not set in motion, as they are among the Wallachians and Cossacks, with ropes by men: here they have two slight cords tied to their iron clappers, which are thus beaten against their rims by young boys and children pulling the cords from below. By this method of ringing the bells, a beautiful chime, loud but sweet, is produced. The towers and belfries are rounded as octagons; and are of pleasing architecture, being surmounted with lofty and elegant cupolas.

All the domes of their churches are of the same elegant and lofty structure; unlike the cupolas in the country of the Cossacks, which resemble those of our own, and are too grossly broad as well as too plainly round.

SECT. VIII.

DESCRIPTION OF THE CLERGY, AND CHURCH SERVICE AND CEREMONIES.

IN regard to the dress of their Clergy, as well Priests as Deacons, it may be stated, that their surtout or upper garment is of drab or olive-coloured cloth of ordinary materials, and sometimes of the fine dyed wools of Angora, set with crystal or silver gilt buttons, reaching from the neck to the feet in front, and adorned with fringe or narrow raised edgings of silk. The capouche or collar is of the same materials, made of about a span in breadth, and carried entirely round the shoulders and breast, resembling a *Περίτραχήλιον* in shape, only a little above the breast. By this dress the Priests and Deacons are known to be ecclesiastics; as it is so shaped, that it may easily be distinguished from the costume of the women. The dress of the Protopapas, for distinction's sake, is made up of heavy brocade, and they are immediately known from the ordinary Clergy. On their heads they all wear a long calpack of felt, which they take off at prayer, and in the presence of their chiefs; as it is the custom on those occasions to stand bareheaded.

The manner in which the laity enter the churches is as follows: first, each person makes a number of bows to the ground; then he inclines his head to the people present, one after another; and if they are many, he bows to the east and west, to the south and north, for all. The boys and children are well taught this ceremony; and perform their Metanoias, and inclinations to the company, in a prettier style than the grown-up persons. The sign of the cross they make in their own peculiar Muscovite fashion, striking their clustered fingers on the forehead and the shoulders. From the beginning of the Prayers to the end they cease not to make their Metanoias in constant succession; and at the mention of Bogoroditsa, that is, the name of our Gracious Lady, the Mother of God, they strike their foreheads on the ground; and no one, out of love and respect for the name of the Venerable Virgin, ever neglects to prostrate himself. So also on their entering any house, they first make the sign of the cross towards the Iconostasis, then they bow their heads to the persons present: and in this manner do also their young boys and girls, being suckled from their birth with

the milk of faith and devotion. For our parts, when we saw the Russians performing these ceremonies, we were not astonished at the accuracy of the grown-up people in any degree approaching to the surprise with which we beheld the children, as they bunched their fingers in due form and made their Muscovite cross. How can they, thought we, have learnt so precisely to cross themselves, small as they are? and how can they have been taught to bend their heads to the company? We poor Syrians knew not the manner of crossing ourselves as they did; and they used to laugh at us for our ignorance and awkwardness. We were nevertheless rather agreeably amused, or rather we were delighted, when they used to say to us: "Why do you cross yourselves on the breast; and not strike your fingers on your foreheads and shoulders, as we do?" But what a blessed country is this, which is purely inhabited by Christians, without a single Jew, or Armenian, or Infidel of any other sect, or even the knowledge or acquaintance of them! Here all, both at the doors of their houses and of their shops, and also on the public streets and roads, set up holy images; to which every person, as he enters or goes out, turns his face and crosses himself. So, likewise, whenever they come within sight of a church-door, they bow to the images from a distance. Over the gates of their cities too, and of their castles and forts, they always have an image of Our Lady withinside, and an image of Our Lord without, inclosed within a latticed alcove, with lamps burning day and night: and to these the passengers bow, as they go in and out. They have likewise crosses erected on the tops of their towers. This is indeed a blessed country, and here the Christian faith is preserved in its undoubted purity! When the people used to come to our Lord the Patriarch to ask his blessing, and, after bowing to the images and making their obeisance to the company, approached near to receive his benediction in the Muscovite fashion, nothing appeared to me so surprising as the manner in which they rounded their shoulders as they stooped before him; all of them, as well men and women as children, having crosses of silver or other metal hanging at their necks. But they have been taught this by the tradition of their fathers and grandfathers, Blessings be upon them! and they are crowned with happiness; for all their days are numbered in joy. Free from taxes and imposts and debts, they have no urgent business, but that of hastening from their dwellings to the church; and are very different from the foolish part of mankind, who seem to feel most delight in hurrying away in the contrary direction; I mean, from the church homewards. As for envy and the other vices, this people is entirely unacquainted with them.

SECT. IX.

POTIBLIA.—TARTAR SLAVES.

To return to our history.—On the tenth Sunday after Pentecost, the Voivode Nikita sent his principal officers to invite our Lord the Patriarch to the celebration of mass ; and we accompanied them towards the castle ; which we entered, after having made a number of inclinations to the images at the gate. Then we proceeded further into the inner fort, where the Patriarch was met by the Voivode Nikita, who bowed to his Holiness ; and we ascended to the High Church, which is dedicated to The Divine Manifestation. It has a gallery all round. Near the north door were standing the women in attendance on the wives of the Grandees, who were dressed in the most valuable stuffs and sable furs, having for their sur-tout garment a kind of wide riding cloak, with large buttons, lined with fur, and very long, mostly of a red or rose colour ; and wearing on their heads a calpack of velvet, laced with gold, and set with pearls. Their maids were numerous, and of the Tartar nation ; as was evident by the shape of their faces and their small eyes. They are slaves taken in war, and are used as concubines. We saw some thousands of them in this country ; for their purchase-price is very low, and they are sold cheap. Every rich man here has also forty or fifty male Tartars in his establishment : they are remarkable for the same kind of black lanky hair as that of the Muscovites, but are distinguished by the smallness of their eyes. Their names, in a perfect spirit of orthodoxy, are taken from the Christian Church ; and their devotion and religious knowledge surprised us, on examination, to the utmost degree. Their names are of the principal Saints, such as Theodosius and Eustathius, Vasilus and Eremius, Theodorus and Gregorius : these are the names of the men. The girls and women in a state of slavery are named Thecla, or Theodora, Justina, Euphemia, Juliana, Barbara, Marianna, Cora, or Eupraxia. These and similar names, which are selected among the noblest ever borne by Christians, are given to the Tartars ; who, from their original state of heathenism, are converted by baptism into members of the peculiar flock of God. When, in attendance on their masters, they used to approach our Lord the Patriarch with the Voivodes and rich men of the empire, we, out of the pleasure we felt in beholding them, used to address them in the Turkish language ; at which they blushed, and, smiling in their confusion, seemed distressed that we should perceive they were from Tartary, and had been baptized and converted to Christianity.—

God knows, we did not converse with them out of idle curiosity, nor did we say any thing to them improper or impertinent!—This nation is continually carried into captivity by the armies of the Muscovites, which are in garrison on the frontier in their neighbourhood; and by them their lands are conquered and laid waste, and their houses burnt, and their men women and children taken and sold at the meanest prices; not for twenty or thirty pieces of gold, but, at the most, for ten—a valuation thus lowly established since ancient times. As soon as they are purchased, they are instantly baptized and made Christians.

To return :—We entered the church, and immediately proceeded to make an *Ἀγιασμός*, according to the well-known custom: then our Lord the Patriarch performed mass, after he had chrismed the Voivode, and his women, and his principal officers. And now, at the time of Prone or Sermon we were in the practice of mentioning, first the name of the Patriarch Nikon; then we mentioned the Emperor, the beloved of Christ, the source of orthodoxy, and the fountain of generosity, Kniaz Alexius Michaelovitz; and the Empress, the devout Princess, Kyria Maria Augusta, and their offspring, the Illustrious Alexius Efitzi. The meaning of Fitzi with them is son of the Imperial consorts. After them we mentioned the Voivode Nikita; who has not, however, any determined seat in the church to mark his dignity, as the Voivodes of Wallachia and Moldavia have. The Voivodes in this country all stand in the church among the people, having no pride or pomp like the others we have mentioned; but being full of humility, wisdom, modesty, and reverence. The grandeur and pride which the former affect might indeed, with propriety, be assumed by the latter, who owe obedience only to their own sovereign; whereas they, on the contrary, pay tribute and submission to foreigners.

Over the north door of the Tabernacle of this church is a picture of Saint Christophorus, the dog-faced, in the garb of a legionary martyr.

After we had left the church, at the end of the mass, the Voivode took leave of our Lord the Patriarch: and we returned to our mansion, with the whole body of troops marching in two lines on each side of us, as before. Immediately afterwards, the Voivode sent us a princely banquet, larger, finer, and more abundant than the first; accompanied with flowing goblets of silver, and all served up by the military people.

SECT. X.

KYR EREMIA.—CONVENT OF THE MOTHER OF GOD.

IN this city of Potiblia died the late Kyr Eremia, Metropolitan of Akar, the Aleppian, who had been sent to this country by the late Patriarch Efthimius (Euthymius?) the Sciot. When he came to this place, he found here, at that time, a tyrannical and cruel Voivode, whose inclinations were wholly to mischief and corruption: and innumerable were the acts of oppression which this Voivode exercised towards the Bishops and Priests; turning them back, without the knowledge of the Emperor, to whom none communicated what was passing. Him then, viz. the Metropolitan of Akar, the said Voivode would not permit to enter Muscovy; but made a show of sending to inform the Emperor of his coming: and as it was the winter season, and the messenger would necessarily be long on his journey, the Voivode took an opportunity, during his supposed absence, of asking the Metropolitan for a (برطيل) bribe. Now, if the Metropolitan had known at first that there would have been such a demand, he might have given him a bribe, as others had done, and would have made his entry: but after this delay, having nothing else in his possession, through his poverty, capable of satisfying the Voivode's avarice, he made him a present of his silver-plated cross, which he had brought from home;—for no person, who has not actually travelled to this country, can be acquainted with the expenses which are unavoidable from Moldavia hither; and more especially were they great at that time, when the country of the Cossacks was still enslaved and governed by the Poles. No Monk or Metropolitan could pass among them, but they would take from him a deal of money and valuable presents, besides the ordinary dues. This extortion was more particularly exercised by the accursed Jewish Governors, who had controul over those entering or leaving these regions, and made them suffer by their merciless tyranny. Another peculiar circumstance which militated against our countryman was, that, as a simple Metropolitan, he had no name or estimation in this country; to which hundreds, nay thousands of his class, flee for support and alms, endeavouring, by begging there, to make good the expenses of their tedious journey.

The messenger had now been gone some forty days, and there were yet no tidings of him. The Metropolitan, having no means for his sustenance, nor any resource for a supply but the sale of all his effects, by which he made a last effort

to maintain himself and his companions ; having to endure, at the same time, the severity of the cold, which during the twelve last days of his life, between Christmas and the Immersion, was most bitter in frost and snow ; and having been for some time of a weak habit of body, yielded at length to the violence of ill-treatment and starvation, and died a martyr, resigning his soul to the fruition of Paradise and the compassion of his merciful God. He was carried with all reverence by a number of persons, and interred in a convent built of stone, which is called after the Mother of God, and is an imperial foundation of considerable extent ; where, on the second day afterwards, they buried, in like manner with him, another Metropolitan of a town in some part of Greece, called also Akâr who died in similar circumstances of tyranny and oppression. This account of the affair is perfectly correct ; having been given to us on the spot by the Heads of Convents who were with the Metropolitan, waiting for the Emperor's answer ; but who afterwards turned back, seeing it was the only advisable course. For the Voivodes, or military governors, in the reign of Michael, the father of the present monarch, were tyrannical and oppressive, and, in this town of Potiblia, abandoned to corruption, in consequence of that prince's being merciful and averse to severity, and avaricious in shedding blood. But when the present sovereign, whom God preserve ! a prince of the utmost personal courage and vigour, ascended the throne, he put to death all those iniquitous Voivodes and other tyrannical rulers, who in the time of his father were continually committing acts of treason against the State, and set other new officers in their places, who are in constant dread of him. For he loves to shed blood in execution of public justice, which he upholds to the utmost ; and as soon as he heard what had taken place in Potiblia, he immediately sent orders to displace the accursed wretch we have been speaking of, and had him, together with his followers and accomplices, brought before him in Moscow ; where, after inflicting on them various and successive tortures, he at length put them to the bitterest of deaths, as a warning to others not to act as they had done. Subsequently, he sent hither the present Voivode Nikita, who was of the suite of the Patriarch, and is gentle, merciful, and kind.

So much of the history of the Metropolitan ; to pray over whose sepulchre our Lord the Patriarch resolved to visit, on this same day, the Convent of the Mother of God, under the cupola of which edifice he was interred. We went thither accordingly, in the coach.

The convent is situated on a high hill hanging over one side of the town, with a very extensive prospect, and having below it, in front, the river we before

mentioned. The building is of stone ; and we entered it, accompanied by the persons who came out, as usual, to give his Holiness a meeting. I observed that this convent, like all others in the Russian empire, has an Iconostasis over the gate, both withinside and without. We ascended to the holy church by a high flight of steps ; and landed under a lofty cupola, which is surrounded by an immense gallery, most delightfully commanding a view of the river and of the adjoining country. Near to this church is another of small size, dedicated to the Handkerchief of The Figure, or The Veronica. The bell-tower is round, and handsomely built, close to the church. Besides the principal cupola we have mentioned, there are others of elegant structure all round the edifice. The Iconostasis is entirely of small ancient pictures, of exalted workmanship, exciting the admiration of the beholder. This church possesses a picture of Our Lady, of very large dimensions, which performs miracles ; and upon it are hung chains and necklaces of gold and silver and fine pearls. Near it is another, resembling it, of great antiquity, which they informed us was in a dwelling-house that had been deserted and had become a heap of ruins. In these circumstances, the Divine Mother appeared and declared herself to a gentleman of high rank, three times in one night ; and he having dug for her where she shewed herself, brought her out, and placed her in this convent. A great assembly was gathered together on that occasion, and she performed then, and still performs, many miracles ; and the people have great faith in her. Here is seen, as it ever is in all their churches, the picture of the Trinity, and the Table, and the Patriarch Abraham, such as we have heretofore described. Under this church are many vaults and places of sepulture ; and also the refectory of the convent, with a chapel again within that, dedicated to St. Anthony.

The description of their cemeteries in this country is as that of a handsome dwelling-house. They are built of stone, and have vaulted roofs. Within are niches ; in which are placed wax-lights, on the mornings of Sundays and Festivals.

In the above-mentioned church we performed the Vespers, and afterwards went down to where the tomb is situated of the late Metropolitan Eremia, accompanied by the Priests and Deacons in their robes, and carrying torches and thuribles in their hands. Here we performed a grand funeral service for the deceased ; and our Lord the Patriarch recited over him the Prayers of Absolution and Forgiveness ; after we had deluged the earth with our tears, with much weeping, principally in regard to our own condition ; all of us being strangers, and none knowing how it might happen to be with us hereafter ; for He who ruled for him had all the power of ruling for us ; and who could tell when our return

would be, and where our travels would end. A stranger will ever be treated as a stranger, though he were even the Great Alexander. "O God! grant us pardon of our sins before death, and that we breathe forth our last in the true faith! O God! be indulgent and merciful to the stranger sojourning in a foreign land! Thou art the most gracious of the bountiful; and Thou hast all power to restore the traveller to his home."

Thus we offered up our prayers: and afterwards we ascended to the balcony aloft, whence we amused ourselves with viewing the passage of the peasantry over the river to this side. In the morning early they assemble their flocks; and sallying forth from their cottages, they ford the river with their cattle, to pasture them on the further side. The oxen, we remarked, in this country, from Potiblia to Moscow, are small. Here the herdsman tends the cows and sheep, the goats and swine and horses, all together; such being their custom; and an excellent method it is! whereas in the country of the Cossacks each grazier is confined to one species of cattle. Nothing raised our wonder so much as to see the hogs driven in a herd to the pasture. Afterwards we returned to our mansion, having exchanged adieux with the Monks.

SECT. XI.

MUSCOVY.—TRAVELLING.—EXCHANGE.—ADMISSION OF FOREIGNERS.

It may be noted, that from this city of Potiblia to Moscow the capital the distance is seven hundred versts, as we were informed: the verst, in the Muscovite language, signifies a Turkish mile*; and measures three thousand ells, which is the length also of our miles in Syria. The same distance, viz. from this place to Moscow, is computed at one hundred and forty great Cossack miles, and is about equal to that between Wallachia and Potiblia, which is usually reckoned half way. In this country of Muscovy they everywhere

* "A verst is equal to about three-quarters of an English mile; and the stages in Russia are, in general, from twenty to thirty versts in length; but in some more uncultivated parts of the empire, they are nearly forty. At each station is an agent of the Post-office, who registers the passports of travellers, and gives orders for the necessary supply of horses; and a head person among the boors, called the *Starost*, or "Elder," who sees the orders executed. On the road from *Petersburgh* to *Moscow* the horses are furnished by peasants, who, besides the allowance paid by travellers, enjoy certain privileges, such as freedom from taxes, &c. In other parts of the country, where fewer horses are required, the Posting-establishment is farmed out to the lowest bidder, who is obliged to provide a guarantee that he will pay the rent to Government, and supply the necessary number of horses."

Dr. HENDERSON's Travels in Russia, p. 11.

travel by the verst; and though a place be distant considerably more or less than one, they make no subdivision, but always say such a place is a verst, or two, or twenty off, or fifty or a hundred, &c.: and this regulation, of having one uniform measure throughout the empire, appears to me to be truly admirable. In winter, during the frost, they travel in sledges drawn by horses, with great speed—about one hundred versts in a day.

The medium of commerce in this country of Moscow are the piastres, coined by the Emperor, which they call copecks, fifty of them being equal to the value of a Spanish dollar. From all the countries where the various kinds of dollars are current, they are brought hither, and are broken up at the mint and coined into copecks; and no one is allowed to pass a whole dollar without changing it into copecks: though the transaction should be for a thousand dollars' worth, the payment must be made in copecks, for the sake of the immense profit which thence accrues to the imperial treasury. Thus all their plate and vases, and the silver ornaments of their arms, and of their images, are made from the Spanish dollar, and from the Lion or Venetian dollars; which are cheap, as it occasionally happens that three Venetian may be obtained for two Spanish. The Dog dollars they are not acquainted with, these being attended with loss. But the gold coins of every country are received among them, except the Turkish dinars, which they dislike. Their own dinars they call Roubles. All their sales and purchases are made in copecks; and they speak of twenty altons, or a hundred, or a thousand; meaning in their language, by the word alton, a sum or ideal coin of three copecks.

On the following Tuesday, the Voivode came to pay a farewell visit to our Lord the Patriarch; who, at the parting, gave to him, and for his wife and attendants, a Συγχωρητικόν, or Paper of Absolution. The Voivode then appointed to go with us a Pristabos, Conakji, or Mehmandar, for the road, to lead the way, and prepare us lodgings. And now having departed, he sent us copecks of maintenance, for each of us by name, for fourteen days' journey, on our road to Moscow, to be distributed among us day by day: for in this country they are accustomed to give money and not provisions; and each person who receives their bounty is left to eat and drink as he pleases, from his pension. It is not here as in Moldavia and Wallachia, where they settle a daily allowance of meat and drink: so far from it, that along the whole road from Potiblia to Moscow not a single person gave us a cake of bread, either in the towns or villages, because such is not their custom. The pension, in lieu of provisions, was for our Lord the Patriarch twenty-five copecks daily; for the

Archimandrite, ten; for the Dikaïos the Protosyngelos, seven, and for the Archdeacon, seven; for the Khazindar, or treasurer, six; for the Kellarîos, or butler, six; for the second butler, five; for the Dragoman, four; and for the eleven Khidmatgars, or footmen, each three copecks a-day. The Voivode sent us, moreover, an immense quantity of provisions for the road, consisting of bread, fish dried and drest, barrels of spirits and beer and mead, &c.; and having all the vodvods or carriages brought together, we divided our luggage among them.

It may be recorded in this place, that in consequence of the many difficulties that are interposed here in Potiblia to the admission of the Heads of the Clergy and of Convents, and to that of ordinary Monks into the interior, which frequently extinguish in them all hopes of success by the ordinary means, they often have recourse to the following method. They say to the Voivoda, "We enter in the name of the Sovereign;" and he instantly expedites them into the interior without a word. The meaning of "entering in the name of the sovereign" is, that they shall stand in his name, and eat from his bounty, for the length of their lives, devoting themselves to the perpetual task of praying for him; and they are called thenceforward by a name answering to Doâji, or Supplicator: but there is no longer any liberty allowed them of going out of the country; this becomes impossible. The Emperor and his courtiers have much regard for those who use this form of words, and honour them to the utmost. This contrivance has been lately invented by the Greeks.

About two years ago, there came to this city of Potiblia the Chief of the Bishops of Cyprus, who, to promote his own greatness, gave out that he was a Patriarch. The Voivode detained him, until he had sent to give notice of his arrival to the Council of State; from which an order was instantly returned, that he should be sent back. They said, "For the space of five hundred years, from the period that we became Christians until now, it never has been heard among us that there existed in the world more than four Patriarchs—the Antiochian, Alexandrian, Constantinopolitan, and Jerusalemian, to whom afterwards, by the permission of all four, we added a fifth, by making a Patriarch of our own, to hold us stead of the Pope of Rome." On this, the reverend ecclesiastic sent to apologise to them, and to confess his error, submitting to be regarded as even less than a Chief of Bishops; and they changed their aversion into pity towards him, and gave him permission to enter. Afterwards, on quitting Moscow, he died on his journey, in some part of the empire.

In like manner it happened when we were arriving in Moldavia. We were then

preceded by the Chief of the Bishops of Ochrizon, (*forte* Euchariton), a city founded by the Emperor Justinianus, whose banner was green. He also made his way to Potiblia; and putting forth the same pretensions as the other we have mentioned, was treated with like disdain, until he sent to make his excuses and to beg pardon for his error: after which he was suffered both to enter and to retire, to go in and out.

When we were in Wallachia, there appeared there a certain Kyr Gabriel, Chief of the Bishops of the province of Servia, whose see is a city, which is the residence of a Pasha, and is called Ibakio. This prelate was formerly under the jurisdiction of the chief Bishop of Ochrizon; but having asserted his independence, he now pays a yearly tribute to the Bostânji Bâshi. He, too, pretended that he was a Patriarch, in all pomp and majesty; and we wrangled much with him and his disciples on this score. We said to them: "At the time that the see of Antioch was instituted for Peter the Apostle, the see of Alexandria for Mark, that of Constantinople for John the Evangelist and Andrew, and that of Jerusalem for James the brother of the Lord, for which of the Apostles was your Patriarchate instituted?" They returned us no answer. They had been informing us that their country of Servia had been converted to Christianity about five hundred years ago, after having persevered so long in the worship of idols and false gods; and that subsequently the Cossacks and Muscovites, and all of them, became Christians. This happened in the reign of Basil the Macedonian, on whom God be merciful! Amen.

From some reliques in the possession of this prelate we received a blessing; viz. from a leg of St. Marina, in admirable preservation, and of the size of a little girl's leg; from a bone of St. Chrysostom, and another of St. Gregory Theologus; from a portion of St. George, a bone of St. Sophronia, some blood of Anastasius the Persian, and some of Flasius, bishop of Sebastia.

This same prelate went before us from Wallachia, and travelled in the direction of Moscow, about the middle of the Great Lent, in the season of frost and snow, and heavy cold rains of indescribable severity. In such weather, through deluging showers and deep mud, in the days of the *خباسين*, which is the roughest time of the year in this climate, he arrived at Potiblia in great glory and magnificence, with led horses, with splendid saddles, silver harness and armour, and flowing bridles: (God humbles the proud, and debases the haughty:) and now again he presumed to call himself a Patriarch; and sent word of his arrival, as such, at Potiblia, to the Patriarch at Moscow and the Emperor's Lieutenant; for the Emperor himself was absent on an expedition. In the mean time he bribed

the Voivode, whom we formerly mentioned, with a sum of direms, and entered into the interior before any answer came to his message. Not long afterwards he was met by the messenger on the road, bringing with him a rescript, in which it was ordered that the prelate should be made to leave the country ; for that a sixth Patriarch was an impossibility. He was accordingly forced to return, a distance of three days' journey. Then he had recourse to entreaties ; and at length prevailed on them to let him send a Letter to the Patriarch, in which he humbled himself, and craved pardon for his error, and declared that he came to enter in the name of the Sovereign : and on the receipt of this Letter they sent an order for his re-admission in this form. Now observe this elevation and grandeur, and the consequent fall and debasement. For the Muscovites are celebrated for their knowledge and philosophy, their subtlety, ingenuity, and perspicacity, and for the profound questions with which they puzzle the learned, and put them to the blush. God grant our Lord the Patriarch His assistance to compete with them, and to us also ; and to all of us understanding and wisdom, that we may stand among them in honour and esteem ! Amen.

BOOK VI.

MUSCOVY.

SECT. I.

POTIBLIA.—IMADIKINA.—TARTAR CAPTIVES.

WE took our departure from Potiblia on the morning of the aforesaid Monday, the twenty-fourth day of Tamôz. The whole body of troops in garrison marched out before us, in grand procession; and we were conducted by them and the principal officers of the Voivode to a considerable distance from the town, until our Lord the Patriarch stopped them; then they came all of them, and kissed his crosier and his right hand, and returned. And now the Pristabos took the lead; and in his carriage was placed the cross and spear, forming the crosier; for it is only in the country of the Cossacks that it is the custom for the prelate always to carry it in his hand. We travelled about twenty versts, or four great miles, through an immense forest, very much on the ascent, and passed a number of villages and lakes; until we came in the evening to a small town, by name *Imadikina*, having a church by the road-side, dedicated to St. Nicolas. Outside this town we passed the night.

I will here remark, that from Potiblia, to Moscow the capital, the ascent is very great; for we never ceased climbing, by night and by day, over large hills: at the same time our path was beset by a thick forest of trees, which, by its density, concealed from us the sun and sky; and every day we came among a different kind of plantation. One day we saw nothing but the *منول*; another, we were surrounded by the *(حور)* poplar, both of the wild and the Persian kind, all of an equal size and at equal distances, as though it were a grove formed by some noble artist. Another day we found ourselves in the midst of tall *(ارز)* pines; the next, our view was bounded on all sides by the *(شوح)* fir, which resembles the pine, and of which they make the masts of ships: it is a singularly beautiful tree.

As to the steepness and narrowness of these roads, God Almighty alone

knows what they are! From our own country hitherward, we had certainly passed over a long line of road; but any thing like the declivity and roughness of these we had never witnessed. To travel on them was a hardship sufficient to turn the hair of young men grey: and scarcely could the traveller have the guide of his own eye-sight to facilitate his progress; for the forest trees were everywhere so thick, that the sun-beams were unable to penetrate through them to the surface of the ground. During the whole of these months of Tamoż and Ab, also, we were never free from rain: the roads were consequently deluged with water, and, where not swept by mountain torrents or washed by overflowing rivers, presented a depth of mud that was almost impassable. Then, here and there a tree would be found fallen across these narrow defiles, which, from its bulk, no single man could cut through or remove; and when the cart or coach came to it, its wheels would be raised over it, and then would fall with such a shock that our entrails were lacerated within us: so that when, late in the evening, we arrived at length at our destined station, we were nearly dead with fatigue; for there was no possibility of getting over the road with ordinary ease, whether the traveller was in a carriage, or on horseback, or on foot.

From Potiblia to Moscow we had the country of the Tartars on our right, at the distance of a month's journey. On our left was that part of their country which yet remains to the Poles, including the province of Smolensko: the distance I did not ascertain.

And now we were like persons winding their way through a narrow pass between hanging rocks; for such is the nature of the passage on this side to the city of cities, the capital of the empire: but beyond it, innerward, the country is wide and open to a vast extent; and the traveller may range on either hand for four years without meeting a boundary, as we shall distinctly shew hereafter.

Before the Emperor went forth on his expedition, he appointed a Voivoda, by name Vasili, but better known by that of Sharranmonz, to the command of the Tartar frontier, with an army of one hundred thousand men, to repress the movements of the Tartars, and to hinder them from marching out, either to assist the Poles, or to make incursions into his territory. As soon as the Tartars caught the sound of the name of this Sharranmonz, they dispersed. On the frontier of the Tartar country, which we have mentioned as being on our right hand, this present Emperor, whom God preserve! has lately built thirty castles or forts, besides some thousands of towers; and whereas formerly the Tartars used to come hither, which is a month's journey, in five or six days, on a sudden, in the season of the great cold and frost, and having made their capture of prisoners and

booty used as suddenly to retreat, now the Muscovites, on the contrary, carry them into captivity. Stationed on the tops of their castles, they look down upon the paths in their vicinity, by which the Tartars must pass; and no sooner have they descried any travellers, than some of them descend, and, mounting their horses, place themselves in ambuscade at some distance from the road: thence, on the approach of the Tartars, they rush upon them; and having bound them in manacles, whether they be men or women, boys or girls, they take them off to Moscow, and sell them in the slave-market (سوق العبيد) for ten piastres, or fifteen, and sometimes for twenty. Hence it is that every rich matron has fifty or sixty Tartar women or girls in her household; and every gentleman of fortune owns seventy or eighty males. But they do not leave them in the state in which they buy them: they instantly make them Christians, whether willing to become so or not, and baptize them with or against their consent. Afterwards, if they see them well conducted, and favourably inclined to their new religion, they marry them to some of their relations, and on their children bestow the finest names. In many of them we remarked a degree of devotion and humility not to be found among the choicest native Christians; and they had learnt the principles and the observances of our religion with the utmost truth and accuracy.

SECT. II.

KAROBÄ.—BABOK.—BAROTIKI.—IZMINIKOV.—SHIFSHKA.

To return to the narrative of our journey.—We arose early on Tuesday morning; and arrived by dawn of day at a large village with handsome fortifications and a lake of water, called *Karoba*. Afterwards we entered an immense forest; and passed another town, named *Babok*, containing a church dedicated to Saint Nicolas. Then we came to another town with a large lake, the name of which was *Barotiki*. Having passed a long wooden bridge built over the waters and sunk trenches, and having wound through an extensive copse, we arrived at a town, the name of which is *Izminikov*; where we slept, after a day's journey of eighty versts, or sixteen great miles. This speed was owing to the circumstance of our being drawn by the Government horses, the drivers of which used to fly with them, that they might quickly return to their homes: each day they fed them twice or thrice with barley, carrying with them as much provender as sufficed both for going and returning. Early next morning we arose, and came by day-break to two very large lakes; the one confined within high mounds, like the Lake of

Emessa, and overflowing into the other below. Thence we proceeded a distance of ten versts, or two miles; and came to a large town with a magnificent castle, near a large river and lake, called *Shifshka*. Here we alighted, in front of the houses which form the station for the Government horses; and they instantly changed all our horses and carriages for others, and the former returned. Then Constantine Michaelovitz, the Voivode of the city, sent to our Lord the Patriarch, by his servants, a present of different kinds of bread, and fresh and dried fish of various kinds, and liquors, consisting of spirits, &c.; and thus said his delegate at the head of them: "The Voivode, &c., beats his head on the ground before thy Holiness, and makes thee an offering of this bread and salt." Afterwards the Voivode came in person, attended by a large body of troops, and, kneeling to our Lord the Patriarch, presented to him his best wishes with much cordiality. He was a man advanced in years, of a noble and venerable aspect; as indeed were all the Voivodes. Then he sat down, and recited a number of histories relating to their country, to which it is not every one that would give credence. He added a detailed account of the war in which the Emperor was actively engaged.

I should remark concerning this officer, that as among the whole tribe of Frank religionists there is found a great love for the Pope and a great confidence in his authority, so we saw and heard, as well in him as in all the other Voivodas and in the rest of the Grandees, in the entire body of the Clergy, and in the whole laity of the Muscovite people, a continual manifestation of prayer for the prosperity of their Patriarch—of praise of his good qualities—of much gratitude for his bounty—and of the most faithful reliance on his paternal conduct. The mention of him is always in their mouths, so that one would be inclined to think they love him nearly as much as they do Christ himself. They all fear him; and were ever entreating our Lord the Patriarch, that when he should come into his society at Court, he would be constant in laying before him their grateful duties.

As for the Emperor, it is impossible to conceive the love that is borne to him, both by great and small.

In addition to his preceding civilities, the Voivode now sent for a great quantity of liquor, both of wine and spirits, &c., and forced our Lord the Patriarch to drink much, and us also, though we had not yet broken our fast: at length we were relieved by one of his servants coming round with a tray of cucumbers, followed by another with a tray of radishes, which they distributed to us. The first health that was given was the Patriarch's; which they drank standing, after a prayer had been uttered for his spiritual welfare. Then they drank to the

Emperor and his Ministers : and after the Voivode had multiplied his demonstrations of kindness in our regard, he departed.

We immediately arose, and passed along the road through the middle of the fort, which is an erection of extreme magnificence, with high octagonal towers mounted with large guns in rows above each other. It is well entrenched with wide and deep moats, closely lined with wooden piles, and surmounted with walls of wood with double bastions. We were struck with admiration at this method of building and fortifying castles, which appear stronger than others we have seen built of stone ; but these are the creation of a mighty empire, and are continually in the progress of gradual improvement.

Then we entered a second fort, with walls, towers, and trenches as before : and then a third, larger and stronger by nature and art than either of the other two ; in which is a secret door, whence they descend to the great river below, to draw water : for this castle is situated on the top of a high hill.

Outside the gate, our Lord the Patriarch alighted from his coach, at the moment that there came forth to meet him all the Priests and Deacons, with their thuribles and splendid princely copes, and their ancient images adorned with pearls, and their golden crosses. The Voivode walked with us until they had taken us up to their high church, which appears as it were hanging on a double foundation, and is dedicated to The Assumption of Our Lady. All round it is a gallery or large balcony, for the women to stand in ; and it has three doors, as all their churches usually have. Here we halted until our Lord the Patriarch had sprinkled the assembled multitude with the holy water ; and after that we went out again. All this time the bells of all the churches within these forts were ringing.

The names of the churches are these : within this third fort are two others, besides that already mentioned ; the one dedicated in the name of Our Lady, called *Πλατυτέρα*, the other in the name of St. Nicolas. Within the other forts, and outside of them, are seven more churches, so that they are in all ten. Among them is one dedicated by the title of The Ascension ; another by that of The Resurrection ; one in commemoration of the Entry of Christ into the Temple ; another of the Entry of Our Lady into the Temple : the rest of the names are, St. Michael, St. Parasceve, and St. Nicolas.

Then the Voivode exchanged adieux with our Lord the Patriarch outside the gates of the castle ; but the Clergy continued to attend us to a considerable distance.

As we went forth on this side, we observed on the slopes of the trenches an

admirable contrivance for defence, consisting of sharp wooden pikes crossing one another, which have the effect of preventing even the approach of men. We observed also the high round towers; and the large river, before mentioned, winding round the hill on which the castle stands. On arriving at the extreme outside of the city, we there found two wooden walls for a defence against the assault of cavalry. Thence we descended by a long and rough declivity, until we came to a wooden bridge, which we traversed for about the space of an hour's journey; as it is carried over a large body of water, and over fortifications, and lastly over a great length of low swampy heath. Afterwards we proceeded a distance of thirty versts, or six miles, through a forest of pine and other trees; and passed a number of villages, and many waters and bridges. In this forest we halted for the night.

SECT. III.

ZAKHAROBO.—AGRICULTURE AND HARVESTS.

EARLY on the morning of the next day, which was the festival of St. Panteleemon, we arose, and passed a large town called *Zakharobo*; where are five or six lakes banked up in such a manner, that the water flows down successively from the higher to the lower, till it reaches the lowest. At this season we saw them ploughing, an operation which they perform with a single horse; for their oxen are too small for such labour; so small indeed, that they scarcely equal the calves in our country, as we have already mentioned: and this is in consequence of the extreme coldness of the climate, which does not allow this animal to attain strength sufficient for the plough. It is here only useful in furnishing milk and cheese, which it does both winter and summer.

The plough used in this country is always provided with two wheels, which support the share that divides the mould; and near to the share, and at right angles with it, is a blade of iron, that mines into the ground, and cuts asunder the roots of grass and other plants remaining in the ground. We saw other cultivators, who had fastened behind the horse, in the same manner as the plough, a kind of trellis, or cage-like hurdle, square, having one side planted with a sort of long wooden nails; and this they were using as an instrument to break the mould turned up by the plough; and with so much effect, that the surface of the ground was made as smooth as the palm of one's hand. The contrivance of these machines is admirable, and very much lightens the labour of cultivation.

In Moldavia and Wallachia, and the country of the Cossacks, we saw them

ploughing with five or six yoke of oxen, attended by five or six men on foot; and even with this force they were much distressed to accomplish their task. But the wheels are an indispensable improvement.

We saw them also, in this country of Moscow, cutting down the woods, and, after digging the ground, instantly sowing it, without further preparation, in consequence of the abundance and depth of the soil.

As to the quality of their crops in this country, I may observe, that they have a multiplicity of different kinds; but the most wonderful circumstance is, that they sow the seed at this season of the year, and it remains in the ground about nine months, until the snow is thawed, at the end of the month Adâr. The first crop is wheat, which is of two kinds: the one has a bearded ear, the other is without a beard. On these lands the strength of this crop is prodigious, and it rises to the height of near four ells. They sow it to a great amount, and it is reckoned their summer crop; but we were at the end of the month Tamoż, and it had not yet shot an ear, still remaining as green as emerald, in consequence of the abundant rains, which are not interrupted even in the summer season. Another crop is called (فریزا) rye, a species of wheat, to which we give the name *زیرانه, which the مغربلین weed out from the true wheat. It is wild wheat, and the bread which they make of it here is black. This they like better than the white; and when the Voivodes used to send presents to our Lord the Patriarch, they always presented this black bread first, by reason of the esteem in which it is held among them; and afterwards the white. The crop of this grain is very tall, and approaches the height of the wheat crop, being of about three ells; so that animals no taller than the horse are completely hidden amongst it. In the country of the Cossacks blessed be the Creator for the abundance of this crop! There we walked in fields covered with it, to the extent of two or three hours' journey in length and breadth, like to a waving sea. This rye they malt and steep in water, and boil it into spirits, together with the flower which we call زهرة البنات, and they *Ichmil* or *Chmiel*, after the hero of that name, who plants it much. Hence it is that spirits are cheap in the country of the Cossacks, and as abundant as water: but here in Muscovy they are very dear; the *madrah* (الهدرة) in their language, that is, a measure of ten okas, being sold for a ducat and more.

The third crop is barley: the fourth, شرفان; this is a very large grain, which is given to the cattle, which it strengthens and fattens, without heating them

* The nearest interpretation which I find is in Johnson's Arabic and Persian Dictionary: زیرانه—
"A kind of tare or darnel growing amongst wheat, having a black grain, which causes inebriety and madness."

as barley does. The fifth crop is *مازاري* in their language: it resembles *الجلبان*; and they cook it in the place of (*عدس*) lentils. What a quantity of it we ate without oil, as a remedy for the cholic! The sixth crop is the *ذحن*, which is very abundant; and its fruit is in distinct grains, resembling pearls. The seventh is like the red *hashishah*, with many sprigs and a double white flower, called, in the Russian language, *khreshka*: its produce is similar to the grain of the *ذحن*, but white and soft, and is employed for puddings, instead of rice, for which they have a dislike. The eighth is a yellow blossom, resembling the rape-flower: of this they boil the leaves, and eat them. The ninth is a blue flower; and its fruit a black grain, which they mix among the wheat, and grind them together: this gives a sweet taste to the bread, and improves its whiteness. The name given to it in the Wallachian language is *lakina*: in Greek it is called *γογγύλη* (? *غونكولي*). The tenth is hemp, which they have in great abundance: from the grain they make oil; from the stalk, wool for shirts and ropes. The eleventh is flax, which is also very plentiful, and bears a blue flower: the fibre of this plant they use for the manufacture of shirts and other garments, which are worked up by the women; and in these parts of Muscovy this material is very fine, and extremely cheap: this crop rises to a great height. The twelfth crop is that *ذحن* which they sow in our country among the cucumber-beds, and is used in making *boza*, after parching; it thus forms a beverage deliciously sweet like milk, particularly in the country of the Cossacks: they call it in Greek, *Ἀραβικὸ σιτάρι*, or Arabian wheat.

And here, Reader, you might see, at the latter part of the harvest among this people, a resemblance of the days of spring, about the festival of the Annunciation with us: near you, a field of rye, ripe and yellow; further off, a crop of wheat still green: on one side, a field of the largest dimensions covered with white blossoms; on the other, a similar space blooming with yellow: beyond that, a field of blue flowers, &c., a delight to every beholder.

We remarked that the species of bean called *فول*, the vetch called *حبص*, and the lentils, are not at all known in this country: neither is straw any where known in these parts; for they have no (*مراجد*) barns for threshing their corn, as we have in our country. Here they set up a long pole in the middle of a field, and throw down the corn-sheaves around it: to this pole they then tie a couple of horses, which at their several lengths go round, treading and stamping on the corn. The horses are afterwards turned in the contrary direction, and all the grain is eventually trodden out. They never tread their corn till it is at least two years old.

We had an opportunity of witnessing their harvest this season ; and saw how they tied their corn in sheaves, which they afterwards set up across each other in heaps, and lastly carry home in wagons : then they place them one upon another ; and form them into regular piles, like houses, turning the ear inwards : the top they cover with planks of wood. In this manner their crops are laid up, to endure both the winter and the summer season.

The provender for their cattle consists entirely of dry grass, which they cut in summer ; preserving it on its own ground, as a provision for the winter.

As to the machinery and instruments which they employ in gathering their harvest—their scythes—and their rakes, which they use like fingers to gather up their corn and hay—I must express my utmost admiration of them. At the same time, the security for life and property in all these countries, except Moldavia, is extreme.

SECT. IV.

HORODISH.—ARCHITECTURE AND MANUFACTURES.—JANKA.—HABITS.

THEN we crossed a large river, by name *Nadros*, which in the spring season is passed in boats ; but we passed over it by an immense bridge of vast length, making a distant journey of itself. The number of planks and beams of timber on the back of it, reckoning only those of large size which are laid across and lengthwise from the beginning of the bridge to the end, are two thousand four hundred and forty-one, according to the computation we made of them ; and they are all fastened by wooden joints, without nails.

I will here remark, that in all the woods, from the further end of Wallachia, through Moldavia, and the Country of the Cossacks, to the inmost province of Muscovy, there is found a great quantity of a species of tree resembling the *ميس** both in shape and leaf, only it is taller. We used to see it in blossom in the months of *Hazirân* and *Tamoz*, with a beautiful flower of a fragrant smell which spreads to a great distance : it is all white *شاهميط*, and they call it the Tree of the *نلمر*. From this tree they strip the thick outward bark, and make of it coverings for their wagons and cottages, to keep out the rain and snow, its breadth being more than three ells : so also they make of it hoops for their wagons, boxes,

* *الميس* The *Mays* is thus interpreted in Johnson's Arabic and Persian Dictionary:—"A large tree, of which they make pack-saddles. A large kind of vine, also of grapes."

milk-pails, measures, and sieves; and their wagon-wheels, &c.: and of its roots they twine pack-saddles for their horses, cart-chains, &c. Of the fine inner bark they manufacture here in Muscovy ropes for ships, and other cordage; and all their twine is made of it, which they so combine as to frame milk-pails, &c.; and with it they also manufacture sieves, fish-nets, horse-fetters, and beautiful mats resembling those of Egypt*. But in consequence of the almost exclusive use of this and other wood in the structure of their habitations, and the constant fires which are maintained in them, the population of these regions is always covered with soot towards the evening, and is a prey to the nightly visits of the most melancholy dread of fire†, the ravages of which insidious element are never wholly suspended among them. In Wallachia and Moldavia, on the occurrence of a conflagration, a man used to strike the great bell on the one side only, drawing forth a most harsh and alarming sound; and this was a signal for the assemblage of the people, to quench the fire, or to save themselves by flight: but here in Muscovy they are accustomed to ring a bell over the gate of the city, the sound of which, in itself, is not unpleasant. As for ourselves, we were in a continual tremble of apprehension.

Then we entered a forest of pine-trees, and of the شوح‡ of which they make ship masts: and of this tree we henceforward saw no end, until we arrived close to Moscow. All the frames of their houses, and all their wood-works, are of this tree, in consequence of its great abundance. In regard to the Persian (حرر) poplar-tree, you would suppose no other than that it had been sown in rows, with even regularity, to form groves and gardens, and all in one day; and our praise and thanksgiving were offered to the Almighty, at the sight of His magnificence in the height of the fir and the شوح and the straightness of their form, in the beauty of the Persian poplar, and the exact symmetry of its sylvan growth. And now our road was in most parts narrower than we had yet found it; being wide enough only for one horse, and presenting an immense gully or

* The Manuscript adds, وجوراج اي احديه وغير ذلك.

† "At length we procured admittance into one of the most wretched cabins we ever recollect to have visited; the inmates of which had not tasted milk or animal food for upwards of a year, but subsisted entirely on *Tchi*, or soup made of sour cabbages; a dish of which the Russians in general are exceedingly fond. In the same room, common both to the rational and irrational members of the family, we erected our portable beds with all possible dispatch, in order to relieve our minds from the alarming apprehensions of fire unavoidably forced upon them by the seeming indifference with which the peasant's wife every now and then made sparks fly from a flaming brand of wood, the only substitute she had for a candle."—DR. HENDERSON'S *Travels in Russia*, p. 139.

‡ In the Persian Dictionary, the interpretation of شوح is, "A tree which, when one branch is lopped off, throws out several new ones."

ravine. At length we came into a town having near it a lake of water, and called *Horodish*; in the neighbourhood of which is a handsome and strong castle. By the side of the road is a church dedicated to the Saints Cosmas and Damian.

Here, reader, stop, to observe the vast magnitude and impregnable strength of this country; into which you can effect no entrance, but through the midst of cities and castles and boroughs; wherein you are sure to be confined to some narrow pass over a bridge laid across a lake, no other path being suffered to exist. No spy can gain admittance here by any means or contrivance, not even should he appear in the shape of a native of the country. This extreme vigilance in the government of the nation is remarkable.

Then we proceeded the distance of thirty versts further, that is, six miles; and came in the afternoon to a small town, which they were building new, by name *Janka*: but we slept far away from it, in the fields, for the sake of pasturing our cattle.

As to the nature of the building of the dwelling-houses in this country of Moscow, it may be observed, that they are all constructed of the wood of the شوح; the planks of which are bound or joisted together to a considerable height, and are then covered with a sloping roof; on which no expense is spared. All the houses of these northern countries, from Wallachia to Moscow, have sloping roofs made of boards; and this is contrived in consequence of the great falls of snow, that it may not lodge on them. Every house is sure to be furnished with chimnies and ovens.

In the country of the Cossacks the Jews* used formerly, during the government of the Poles, to build within their houses a kind of khans or hotels, of wood, consisting of wide and lofty apartments, which they designed for travellers in the winter-season; that they might make their sordid gains by them, in selling them hay for their cattle, in providing them with meat and drink, and in letting to them their lodgings though but for the short space of an hour; by dealing likewise in spirits and liquors of all kinds, and in every thing else that might be wanted. But in this country of Moscow there exists no institution of that kind. Here travellers put up in the private houses: and for this reason they appoint to a Patriarch, or any other stranger of rank, a Bristabos, Conakji, or Mehman-dar, to prepare his billet. When we travelled in the summer, we never used to

* "At *Kamenetz* it was some time before we procured lodgings; but at length succeeded, with the assistance of some Jews, who are always forward to offer their services on these occasions, and are generally hired by travellers under the honourable appellation of *factors*; which word, however, as thus applied, signifies agents capable of executing any commission, whatever may be its nature or demerit, provided they be remunerated for their trouble."—DR. HENDERSON'S *Travels in Russia*.

alight but outside the towns, for the purpose of feeding our cattle : and dreadful were our sufferings, from the heavy falls of rain !

I will here remark, that the women in this country are handsomely shaped, and extremely beautiful : and their children are like those of the Franks, but of a still ruddier complexion. The head-dress of the peasant-women is a small cap, rolled up at the edges, and fringed with wool : but, in the large towns and cities, over this cap the females wear a calpack of beautiful black fur, under which they hide their hair entirely, leaving the neck bare without any covering. The young girls generally, throughout the country, wear on their heads a kind of fur-hat, with the rims rolled up and very high. The dress of the wives of the *Grandeos* is a calpack of cloth of gold in folds, or velvet, or sable fur, &c. the hair of which is frequently a span long, and is exceeding beautiful. The dress of the men is of black or brown serge or woollen cloth, composed of several parts sewed together to the exact size of the person, neither more nor less ; and it is always set with buttons and raised straps, which are buttoned together from top to bottom. The same apparatus is also on their *فقيشات*. Their hair they cut only once in the year ; but they keep it very neat, and exceedingly well combed, throughout its whole length. On the contrary, from the further end of Wallachia to the furthest boundary of the Cossack country, the inhabitants are in the constant habit of shaving their heads, leaving only above the eyes a kind of *شقطة* of hair, which falls down over them. The Cossacks, moreover, all shave their beards, with the exception of a small part, and of the mustaches, which they wear long and thick ; and this is the meaning of their name. But in this country of Moscow there is no such custom at all as that of shaving the beard, either among the old or the young ; nor at any stage of life, from boyhood to old age. In whatever way the beard presents itself in the course of nature, so it is left to grow : and even the foreign merchants who come among them are prohibited from shaving their heads and beards in contravention of their custom, as it is a thing which they hold in the utmost abhorrence.

It may be here noted, that we saw not a single person, either in the country of the Cossacks or in Muscovy, afflicted with *عاهه*, or (*سقم اعيا*) blindness, or (*مقعد*) lumbago, or (*مجدم*) leprosy, or sick in any way ; unless there was here and there to be seen among the *Grandeos* some one whose feet were aching with the pain of the gout. † As long as we were in any part of these regions, no salt sweats

† *وكنّا نحن فيه كل هذه البلاد ما خرج في اصابنا عروق الملح اصلاً* This sentence is unintelligible to me, and is a sample of the incorrectness of the MS. ; but I have ventured to translate it as in the text.

ever came out in our fingers; and our hair, which used to be crisp and harsh, here became soft, like the silk of Endor.

SECT. V.

SÁMOH.—CRAJAVA.—BOLKHOFÁ.—BEHLOFI.—LIFIN.

WE arose early on the Friday morning; and having proceeded ten versts, or two miles, came to the bank of a large river, by name *Náflá*; where is a small town, used as a station for the passage of the boats, called *Sámoh*: and in these boats we crossed the river, which is indeed of great magnitude, and not exceeded by any we had ever seen. We were near an hour in stretching over its width, to which the length of its course is proportionate; and in the middle of the stream we saw some islands, covered with wood, and fortified with towers. There was formerly a wooden bridge reaching from one bank to the other, but it is now destroyed. The horses all passed this river by swimming. Then we proceeded the distance of thirty versts, or six great miles; and came to a large city with a strong castle, by name *Crajava*. In it are five churches, by the several titles of The Annunciation, The Assumption of Our Lady, Saint Michael, Saint Nicolas, and Saints Cosmas and Damian; and in the centre are two fountains of sweet water. The Voivode came out to meet the Patriarch on foot. We made no stay whatever in the town; but immediately went forth into the open country, and there alighted. But before our arrival at this place, we visited a convent near to it, situated on the side of the road, and dedicated in the name of the Passover. In their tongue they call it *Fáskarisanía*. Around it is a grove of pines, admirable for their height and straightness and for their even size—blessed be their Maker!

Here the Priests and Monks came out to meet the Patriarch, according to custom; and we ascended to the church by a high flight of steps. It is a very beautiful edifice of pine-wood, strongly rivetted; and has on the top three minarets, in a row, of light and elegant architecture, surmounted by as many crosses of Christ. So, also, over the tabernacle are some of the like kind. This church has a gallery all round it; and three doors, with ascents to it, on three sides.

As to the Iconostases of the churches in this country, I have not power to describe them as I should wish. Their images are small; but painted with such

exalted skill as to ravish the senses; and their ornaments are of beautifully-wrought silver.

The bell-tower of this church is very high, and of an octangular shape; and at the top of it is an elegant cupola, with a cross. Below are pillars of wood, round, and fluted. To this dome there is access from the gallery of the church; and to its own gallery there are three doors.

Then we arose early on the morning of Saturday, and proceeded a distance of sixty versts, or twelve great miles, alighting twice for water and pasture. Our road lay through a low vale, where we met not even with a village. In the evening we came to the bank of a river called *Nohari*, where we halted; after a day's journey performed with such speed, that the flight of an arrow could hardly exceed it*.

Again we arose on the morning of Sunday, the eleventh after Pentecost, and proceeded ten versts, or two miles; whereupon we came to a large market-town, on an elevated spot of ground, flanked by a strong castle built on the top of a hill close by. Its name is *Bolkhofa*; and it contains twenty churches and two convents; the one for Monks, the other for women. We assisted at mass in a church dedicated to Saint Nicolas; and then went forth from the town, and halted for the night, after we had had a meeting with the Voivode.

Note, that we observed in this country an admirable contrivance for veterinary artists who shoe horses; and this is, that in front of every shop in this trade is fixed a kind of passage of the length of a horse, constructed with cross-beams of wood of such a size that there is just room for him to stand within. Here they inclose him; and having fastened him, as need may be, to the body of the frame, they shoe him from without; and neither has he power to rear during the operation, nor yet to kick, but remains perfectly still and quiet.

From this *Bolkhofa* we began, and thence, as we proceeded onwards, continued to see wagons filled with captives, brought by the Muscovites from the country of the Poles: there were only women and children in them; no men—these being all put to the sword on the scene of action. Our hearts were afflicted within us at this melancholy sight. God forgive us!

* "It had been remarked to me, before I visited Russia, that next to the velocity of a bird cutting the air is the speed with which a Russian Cabinet courier hastens to the place of his destination: but now I had a specimen of the quickness of travelling in this empire, having gone over upwards of eighty English miles within the space of eight hours, including stoppages. It was such a specimen, however, as I should never choose to repeat; the violence of the motion having nearly proved too much for my frame."—DR. HENDERSON'S *Travels in Russia*, p. 205.

It may be here noted, that at the time when the Emperor Alexius, whom God preserve! was on the point of setting out on his expedition, he issued a Khatti Sherif or Ukase, that all the Clergy of his dominions should assemble in a body, in their several townships, within the church of the fort or citadel thereto belonging, at an early hour on the Sunday morning, before mass, or immediately after; and perform for him a Παράκλησις and Supplication; then a Διτανία or Procession round the castle:—and we observed them always doing so on every Sunday morning.

We arose early on the Monday, which was the Carnival of the Fast of Our Lady, and proceeded five-and-twenty versts, or five great miles, in a vast forest of the *malol*-tree, thickly planted, and of the poplar (حور), growing equally thick. In one part of this forest the trees present a square parallelogram, having the outward appearance of the walls of a large city. Into this we entered, by a narrow lane; and journeyed for the space of a great mile under a vault of tree-branches, closely hemmed in by the thicket on each side. We were told concerning this wood, that formerly, when the Tartars came and seized these lands on a sudden, the inhabitants of the towns bordering on it fled, and concealed themselves here; and thus escaped the Tartars, who retired disappointed: for not even can a person on foot, much less can a horseman, thread his way through this wood, so thickly is it set. From that time they have made it penal, under heavy imprecations, to cut a single root in it; and it remains to them a great and valuable refuge to this day. Then we entered a gully, and passed through gates and fortifications of timber, and amidst towers rising in the centre, and saw ourselves surrounded by wooden walls built in circles on our right and left: this scene lasted for a considerable space of our journey; and these works were evidently planned to resist the attack of cavalry. The name of this place, in the Russian or Muscovite language, is *Rask*. Then we passed out from these extremely difficult, narrow, and rough roads, through which the rain accompanied us, so that our cattle were ruined; and proceeded on our way two more great miles, making in all forty versts, or eight great miles; and came in the evening to a large town, with a fortified castle on the border of a hill, the name of which is *Behlofi*. Below this town is a large river, called *Oka**; on which are large boats

* “ We arrived, considerably after dark, at the bank of the *Oka*, which, after flowing nearly due east from *Kaluga*, turns towards the north, and runs past the town of *Alerin*, which here occupies a commanding situation on its eastern bank. According to the statements given us at the ferry, the river is at this place 1000 feet in breadth, by 72 in depth. It abounds in fish; and is navigable almost to its source, in the government of *Orel*.”—DR. HENDERSON'S *Travels in Russia*, p.143.

covered with the bark of trees. These boats are employed in the transport of provisions to Moscow : for this river communicates with that city ; so that it fell in as a portion of our route thither, and we passed along it for some distance, as mention will be made hereafter.

The Voivode of this place, named Job, came out to meet our Lord the Patriarch. In this town are twenty churches, and two convents ; the one for Monks, the other for women. We instantly went forth from it ; and having proceeded ten versts, or two great miles, arrived in the vicinity of a small town, in the evening of the Carnival preceding the Fast of Our Lady. Here we alighted, after a day's journey, wherein most of our road lay through towns and villages and churches built on the road-side, and amidst vast crops of corn : and here we met with some Greek merchants coming from Moscow, who told us that a great pestilence had manifested itself in that capital, such as had not been known for eighty years ; that they had suffered great hardships in consequence of it ; and that the Patriarch and the Empress, and the rest of the Grandees, had left the city.

Then we arose on the morning of Tuesday, the first of the month Ab, and proceeded the distance of twenty versts, or four great miles, through a vast forest, consisting chiefly of pine and شوح trees, and over a road of extreme difficulty, where we suffered fatigue and trouble beyond expression : for it was all ascending and descending, and roots of trees and straits, so that a coach could hardly pass ; and floods of water and deep mud. So profuse indeed were the rains, that they never ceased to pour down upon us from the moment we left Potiblia, till our arrival in the neighbourhood of the capital. The greatest part of this day's journey we performed on foot ; and nothing did we see but earth and trees, and, in the midst of the forest before mentioned, gates and towers, and forts difficult even to the passage of birds in the air : and besides all these, there were also walls on the right and on the left, built with cross-beams of wood for a considerable distance, for the purpose of repelling the attack of cavalry. At the end of all was a handsomely-constructed fortress. Afterwards we came out upon the lower grounds ; and arrived at a town with a fine castle, called *Lifn*, containing six churches : one is the High Church, which is within the citadel, and is dedicated in the name of the Seven Maccabees, the patrons of this day's festival.

We immediately proceeded to travel ten versts further, that is, two great miles ; and came to the bank of the River Oka, before mentioned. We passed the river in boats ; and saw near it a small town, which is a dependence on a large and magnificent monastery situated on the right of our road, and called by the name

of The Ascension. This monastery contains fifty Monks; and the hire of the boats and the village are its property. Here the river is much larger than we found it the day before. Then we proceeded other five versts, or one great mile; performing, in all, seven great miles during this day, through woods which they were cutting down; and they were afterwards ploughing and sowing the ground. In the midst of the forest we passed this night: and how many of our nights did we not pass, throughout, with not a wink of sleep, by reason of the rains and the ناموس (various kinds of gnats)!

SECT. VI.

KALOKHA.—TRAVELLING BY LAND AND WATER.

ON the morning of Wednesday, the second of Ab, we arose; and having advanced a distance of five-and-twenty versts, or five miles, we approached the great city named *Kalokha* or *Kaluga**, and crossed the before-mentioned river Oka for the third time in boats. This river skirts the town, and is very broad and deep. The castle, or citadel of the town, is on the top of a high hill; and they are building another castle below it on the descent of the hill, entirely new, with foundations of stone and strong towers. The main purpose of this new construction is the inclosure of some fine springs of delicious water arising here. The first and principal of them is close to the walls of the old fort, on the side facing the river; and around it they have erected some admirable structures. The town itself is extremely large, much exceeding Potiblia in size, and is likewise built on the side of the before-mentioned hill. Of magnificent handsome churches it contains thirty. Their bell-towers are of a neat and elegant style, resembling the minarets of Turkish mosques; and their domes and crosses are beautiful. In their vicinity are two convents; one for Monks, the other for

* “*Kaluga* is justly considered to be one of the most important towns in Russia. It is situated on the left bank of the *Oka*, is about eight versts in circumference, and contains 26,000 inhabitants. The streets are regular; and the houses, in general, wear a respectable appearance. The number of churches amounts to thirty. The exterior of the Cathedral presents an elegant specimen of modern architecture; and the inside exhibits a display of magnificence, perhaps scarcely surpassed by any church in Russia. The donations made to it by merchants, who in general are very opulent, are said to have been immense. A little to the west is an excellent stone bridge, four hundred feet in length by sixty in height, which has been raised across a gully, the sides of which, being covered with gardens and huts, greatly enhance the romantic appearance of the scenery. The elevated situation of the town, the noble view of the river, and other diversities of prospect, combine to render *Kaluga* one of the most agreeable and healthy places in the empire.”—DR. HENDERSON’S *Travels in Russia*, p. 142.

Nuns. We went up into the town; and having passed through the midst of it, halted in the open country, both for the sake of pasturing the cattle, and because of the impossibility of driving the coach through one of the gates. Then the Voivode came to our Lord the Patriarch, and made his salutations to him, after sending him a present as usual.

It may be here noted, that from Potiblia to Moscow they were in the practice of presenting to our Lord the Patriarch, before every thing else, bread; and this we have mentioned more than once: but it should be added, that each cake or loaf mostly came to about ten rotulas weight of Aleppo, and resembled a millstone in its ponderous thickness; yet withal so thoroughly baked, that we admired it on this account, and wondered what oven had been large enough to hold it.

In this place we tarried until the morning of Friday, for the affair of procuring a relay of horses: the first service being from Potiblia to Sifska (Sievsk); the second, thence to this city of Kalokha; about eight days each; and the third, hence to Moscow.

This town is extremely populous, well built, and spacious. Here we ate yellow melons, exactly like the Sultani of Aleppo both in colour and taste; and we laid up a provision of them. Their growth is promoted by the heavy dews which fall at this season, during the night; the extreme coolness engendered by which endures till late in the ensuing morning.

From this city of Kalokha the Voivode despatched along with our Lord the Patriarch certain Letters to the Emperor; to his Căimmacâm or Lieutenant, to whom they give the title of Prince; and also to the Patriarch, informing them of his coming. In this place we again met with some Greek merchants, fleeing from the plague, who apprised us of its countless and irresistible ravages. Our hearts were sorely distressed at this news; for we were approaching the seat of the disease, and knew not what might happen to us. We had washed our fate of grief, but of grief it was not cleansed*: nor was all that we suffered in our first year in Moldavia to suffice us, but this year also we must meet in Muscovy with affliction, and that direst of all calamities, the plague. But Our Lord, glorified be his name! is the guardian of strangers, and their guide. Until now, he has not neglected us, but has disposed of us handsomely.

It was calculated for us, that from this city of Kalokha, to the capital, Moscow,

* ومن الهم غسلناه ومن الهم ما نقى This expression, which appears to be proverbial, I hope not to have translated amiss.

are one hundred and eighty versts, or six and thirty great miles: but the road was said to be extremely rough; and we afterwards saw that it truly was so, to our utter perplexity and almost perdition: for on the morning of the Friday before mentioned, we proceeded the distance of fifteen versts, or three great miles, in a forest, over hills, ascending and descending, through bogs and mud and streams of water just fallen in rain; and in narrow roads so uneven, that God only knows what we suffered from the jolting of the carriages: their tosses were so violent and frequent, that our entrails were rent within us, and the backs of our poor horses all but broken with the strain. On this account it is, that most persons travelling into this country perform their journey about the time of the Immersion and the Great Carnival. At that season, the ground and the roads are smooth; there are no lumps or holes; but the surface of the earth is like a marble pavement, by the effect of the ice and deep snow. Then is the time for travelling, more especially in the carriages called *Sanit*, or sledges, which are carriages without wheels: these glide forward with great celerity, and stop to make no changes on the road. For example, when we were last year in Moldavia, there came some Monks in these carriages from Moscow to Yassi in four and twenty days, travelling over the snow as we have described. But who knows what may become of the extremities of his limbs or joints, in consequence of the intense severity of the cold? Many have lost their feet and hands, and very many their fingers and noses; and for our parts, we had no strength for such an enterprise, nor were we prepared with the requisites for such an exposure. In the preceding year, in Wallachia, our attempts to perform this winter travelling proved abortive; for though we made for ourselves fur cloaks and gloves, and all kinds of warm inner clothing, and boots lined with wool, &c., we failed in the endeavour to keep ourselves warm. This year, may God grant us His further assistance and protection!

Here we calculated, that from Antioch to the city of Moscow is one hundred and twenty days' journey, to travel it day by day without intermission.

We did not get over these fifteen versts till near evening; and were cursing our souls from very fatigue, and saying, "This is but fifteen;—what, in the name of Heaven! is to be done with the hundred and sixty-five that remain?" when relief and consolation came to us, by our meeting with an interpreter acquainted with the Greek and Russian, a respectable elderly man, sent from the court of the Patriarch of Moscow and the Emperor's Lieutenant, to superintend the embarkation of our Lord the Patriarch in a state barge on the River Oka, near the afore-mentioned Kalokha; thence to travel in tranquillity and comfort

to a stone-built fortress named *Kalomna*, well known as the see of the bishopric of that name, in the vicinity of Moscow, there to remain until the plague should cease. And this matter was so disposed, out of fear for our master's safety.

So we returned to Kalokha, where they deposited us in a large mansion : and they immediately set about preparing for our Lord the Patriarch a state barge, with decks, and cabins, and windows : and on the eve of Sunday, the twelfth after Pentecost, which fell in with the festival of The Divine Manifestation, we prayed in a new church, hung all round with curtains, as all their churches are, dedicated by the title of The Resurrection, and adorned with large and small gilt pictures without number. After the evening prayer, they recited the prayers for Lent ; and the *Κανὼν Καθημερινὸς* was also, according to their invariable practice, duly performed. Afterwards we assisted in the same church, at the Ὁρθρὸν and the Mass ; during which they presented trays of beautiful apples and pears, over which our Lord the Patriarch recited the prayers for the blessing of grapes ; and the fruit was then distributed among the congregation. Then we performed a *Παράκλησις*, and supplication for the Emperor, whom God preserve ! For, as we before mentioned, all the clergy of this country went regularly, either before mass or immediately after, into the fortresses of their respective towns, to perform a Litany and Procession for their sovereign.

In this town, all the principal inhabitants, from the Voivode to the lowest of the merchants, used to make to our Lord the Patriarch presents of fine yellow melons ; and of trays full of such apples, that we blessed the Creator at the sight of their beauty and size, and for their smell, and colour, and taste : they had cheeks that were some red and some white ; and there were some that were streaked with red and white, the latter colour being as pure as snow : their rind was of the thinnest ; and their colour and taste were both of them finer than those of the Syrian apples. In regard to the melons, as we have already said, they were admirable ; so we may add, that they are peculiar to this place, for, in the whole country of Russia, none are produced like them, either for size or taste, if we might credit the information we received.

After they had completed the task of building and preparing the vessel, the Voivode came to perform his last offices to the Patriarch, by conducting him to it : and we embarked ; and they appointed us a boatswain and rowers. Our companions embarked in a second boat. Then the Voivode sent us provisions for the road, of bread, spirits, &c. ; and these we had over and above what we usually bought ourselves, wherever we went.

And now he deposited our coach and harness in a proper place : and the

horses he gave to his officers, to have the use of them ; after he had taken a note of their ages and colour and price, that if any of them should hereafter be missing, the exact loss might be estimated and paid for.

Then they calculated in our presence, that from this city of Kalokha to Kalomna, the place whither we were about to pursue our voyage, are one hundred-and-ninety versts, by the course of the river.

It may be here remarked, that the Voivodas of this nation are men learned in general knowledge and in the law ; versed in philosophy and the art of reasoning ; and lovers of subtle questions and profound disputations. They gladly receive instruction from the teachers who come to them from the Patriarchs and Chiefs of the Priesthood ; them they consult in their difficulties and doubts ; and to them, on obtaining their answers, they ever yield implicit submission. If one of these forbids them any thing, they abstain from it, and make no resistance ; and their constant endeavour is to increase in knowledge : for we used to see in the houses of each of them some thousands of large books, and in these they love to read much both by day and night. They are not abandoned to the desire of inebriation and of tumultuous joy. Even in the country of Kiov we saw loads of books in the houses of the Voivodas : and what is that country, compared with this of Moscow ! Their love of knowledge is the cause of this literary provision ; and they even know our country by the span, and all its history.

This Voivode of Kalokha asked us, saying, “ Is it not true, that from Adam to the year in which Our Lord the Messiah became incarnate, there are five thousand and five hundred years complete, without increase or diminution, according to the computation of the sacred books : and from the incarnation, or rather incorporation, of the Messiah, until the present year, one thousand six hundred and fifty-four : and from Adam until now, seven thousand one hundred and sixty-two ? These eight years, then, of surplus beyond the computation of Christ’s nativity, whence are they, and how is to be their arrangement ? ” And there was not one of us who could return him an answer : for we had ourselves made much inquiry concerning this matter, both in Constantinople and these other countries, and found not one to answer us. At length we ascertained afterwards, by reference to the ancient Greek books, that the incarnation of Christ took place in the year five thousand five hundred and eight.

SECT. VII.

NAVIGATION IN MUSCOVY.—*ALEKSIVKA*.—*TÁROSA*.—*KÁSHIRA*.—HISTORY OF
IBN OL ARAB.

THEN the crew of our boat moved us forward, by plying their oars after sunrise, on Friday the eleventh of Ab, along a branch of the afore-mentioned river Oka, which they call *Okarika*. The meaning of Rika is “river;” and it is so distinguished, because, as we said before, it communicates with Moscow.

In this town and port of Kalokha are many vessels used in the transport of provisions to the capital. They are all covered with broad sheets of bark of certain trees, which are better for the purpose, and look handsomer than boards. Thus our boats were covered to keep off the rain, and most effectually. They also, on this occasion, spread the floors with carpets; and over the doors of the cabin in which our Lord the Patriarch sat, they placed the images. We then closed up the doors with mats, as curtains, inside; and placed other images over the Patriarch’s head, according to the custom with them. From a distance, as we went along, we had a view of Kalokha; and it appeared to us a very extensive and magnificent town.

And now, as the boat advanced, we became embosomed in a vast forest on both sides of the river; and the course of the stream was doubled into manifold windings, the cause of which the sailors knew not. These had with them a kind of long thick marine spear, which they plunged to the bottom of the water, and thereby impelled the boat with the greatest rapidity. When it happened to approach too near the bank and got fast aground, they set it afloat again, by the greatest exertions, with these same poles: but in the case of a strong contrary wind, they landed, and drew the boat with ropes along the side, as they walked forward. And now the farm-houses and villages were without interruption on our way, lying close to each other by the river side. This day we went twenty versts: at night they anchored us in the middle of the stream.

The next morning they carried us forward about five-and-thirty versts; and we came to a large market-town on the bank of the river, having a large wooden fort, on the top of a neighbouring hill, for its defence. Under that again it has another, contiguous to itself on the bank of the river; and within this are springs of excellent water. Here they came to anchor with us. The name of the town is *Aleksivka*, after the name of its founder. It contains four churches.

The Grand Dragoman, or Interpreter, who accompanied us, always, whenever

we came to a place like this, used to go immediately to inform the Voivode. On this occasion, the deputy of the Voivode came to us, attended by the Clergy of the town, and the Grandees: and he brought with him a present of meats and liquors. Before you arrive at this town and all around it, you see a number of mountains and rocks; and the road is encompassed by them.

Then they moved us forward five versts further; and we passed a convent on the bank of the river called Bombori, dedicated by the title of The Resurrection. Again they proceeded with us five versts, until the close of the eve of Sunday the thirteenth after Pentecost, when they came to an anchor.

On the morning of the aforesaid Sunday they started with us again; and after proceeding a distance of twenty versts, we came to a populous borough named *Tároza*, containing four churches, in one of which we assisted at mass.

Then they floated us ten versts further; and we came in the evening to another market-town, with a castle and fortifications on the bank of the river, but on the ascent of a hill, called *Káshira*. Here we performed the 'Εσπερινόν, or Evening Service, in a church dedicated to Saint George, as it was the eve of the Festival of the Assumption of Our Lady. On our way hither we had passed two magnificent convents of stone; one called Feadijni, or the Entrance of Our Lady into the Temple; the other Fisoski, meaning that it is dedicated by the title of the Birth of Our Lady.

This evening the Voivode came and made his salutations to our Lord the Patriarch: and it was agreed that the Clergy should come in the night, and take us to the church. Accordingly, at the fourth hour they came; and we went with them to a church built of stone within the above-mentioned castle, dedicated by the title of The Assumption of Our Lady. Here we assisted at the 'Αγρυπνία, and the "Ορθρον; and did not leave until dawn of day.

On the outside of this castle is a fountain flowing from the side of the hill. On the stream here and there are placed couples of beams, with a small wheel between them; and from the castle down to the river may be counted twelve of these mills, the well-contrived machinery of which excited our admiration.

As to the brooks and rivulets, swoln with water, which run from the summits of the banks of this river and flow into it, I should in vain attempt to give their number. The prosperity of this place, which is of ancient date, is due to the coolness and sweetness of its waters.

As we have described the face of the country here, so is its appearance all the way from Kalokha to Kalomna: the villages and corn-fields are innumerable, and the population of the towns is immense.

We happened afterwards to meet in Moscow with a Voivode who was the son

of an Arab of our country, and had become Voivode or Governor over this town, and Kalomna, and Sarbsaho the Rocky, and other places: and all the people of these parts were grateful to him for the justice of his administration, and constant in their prayers for his health and prosperity. He told us that his family was originally of Hirdain; that his great grandfather's name was Khorî Soleimân, his father's Basharah Bin Gabriel, and that the latter was at one time superintendant of the Mint. They were inhabitants of the Hârat Aljadidah, or New Street, in Damascus. At the time that Ibno Jambalât came to Damascus, he was fifteen years of age. He knew the Patriarchs Ibno Ziâdah and Ibno 'Lahmar, and the Sheikh Girgis Ibno Somor, and many others of the Damascans; and Khorî Atlah, and Khorî Nasr Allah, in Aleppo. He told us further, that when his father died, the Pasha plundered his house, and carried him, yet a little boy, to Aleppo; and thence to Istambol, where he made a present of him to the Sultan Mahomet, of whom he became one of the household slaves. He afterwards went with the Vazir Okoz Mahomet Pasha on the expedition into Persia, where he was made prisoner, and became one of the household slaves of the Shah. Then he fled, and returned to Istambol; and was first made Sanjak of Hemah and Hemes (Emessa), &c.; afterwards Aga of the Revenue; then successively Pasha of Napoli, and Amiro 'l Hâjj, or Commander of the Pilgrims. On his return from Mecca, he attended the Sultan Othman on his expedition into Poland, five and thirty years ago; and being defeated, he was made prisoner by the Poles, and became one of the household slaves of the Crâk. Afterwards he fled, and came to Kiov: thence he repaired to Moscow, in the time of the Emperor (or Grand Duke) Michael, and entered the service of the present sovereign, who caused him to be baptized, and gave him rank and office. Having risen to other high commissions, he was appointed Voivode over the towns above mentioned; and ruled them with such strict justice, that it was never heard of him that any person ever complained of the treatment he had received at his hands. Instigated by his religious zeal, which was great, he built this Sobor or high church, of stone, in this castle, with his own money, expending on it more than two thousand dinars. After a year or two they took this government from him, and gave him the city of Sarbsaho the Rocky. On the lapse of some time they again dismissed him, and he came subsequently to join us in Moscow. We frequently enjoyed his conversation; and discovered in him perfections of generosity, of religiousness, and of assiduity in prayer, so as never to fail in his attendance at the masses, which were performed every morning in the Convent of the Jodabi: and withal, he was learned in the Arabic.

It should be observed, that the boundaries of the Tartar country are at a short distance on your right hand, as you ascend this river; being no more than a hundred miles off, or between twenty and thirty days' journey. We passed many villages, and stone-built houses, laid in ruins by them in former times; and by the Poles, who are also near neighbours.

SECT. VIII.

TROITSA AND GALOTAFONI CONVENTS.—CASTLE OF KALOMNA.

THEN we passed over in the boat to the other side of the river; and landed to visit a stone-built convent opposite the aforesaid castle, called *Troitsa*; that is, dedicated in the name of the Holy Trinity. We went up to it; and there assisted at the Mass of the Festival, having given them previous notice of our intentions. It is a large building of stone and brick, all plastered and whitened; and over the gate is a high church, built in the shape of a tower, with a lofty cupola and galleries round it, dedicated in the name of St. Nicolas. Near it is another tower for the bells and clock, of the same height; having a like cupola and similar galleries, in each arch of which are three bells. As to the great church, to it you ascend by very high flights of steps on the three sides to each of its doors: it is very lofty: and has large galleries all round it, with three spacious domes. All its Dominical crosses, which are numerous, are gilt with gold.

Then we travelled in our boat from this Tuesday until the afternoon of Wednesday; and came to a large stone-built convent, which they call *Galotafoni*; meaning, that it is dedicated by the title of the Divine Immersion; and we anchored near it.

All the people of the places we passed, as we ascended the river, wondered much at the sight of us; for it had not happened from the most ancient times that any foreign bishop should travel by this stream; and particularly a Patriarch of Antioch was a perfect novelty. They used to ask us, out of their ignorance of us poor people, and their astonishment at our appearance, whether in our country there existed any women; and whether we had bread to eat:—and, to have our joke with them, we used to answer, No.

This river Oka, by the contributions of the great number of rivulets and springs that flow into it, sometimes becomes very broad, and more than equal to the Nile of Egypt in size, as we were informed by one of the persons who accompanied us. Occasionally, in consequence of this wide spread of its stream,

we moved over two spans' depth of water only : and many a time the vessel settled on the ground, and was unable to move in such places, so that the janissaries were forced to strip and go down into the water to exert their strength in pushing, whilst their companions from above, with their *cabihas*, that is to say, their long marine spears, endeavoured to bear off into the deep. When it happened to blow a strong breeze at times, they then also got out of the boat, to draw it with ropes along the shore.

A few versts before our arrival at the afore-mentioned monastery, we parted with the river we have been describing, and entered the River of Moscow ; properly so called, as coming direct from Moscow. This enters the former, and both together afterwards fall into the vast river called Volga, so celebrated for its greatness ; for its breadth, according to report, is about four miles : and these three rivers, with the rest that have joined them, fall into the Sea of Persia, commonly called the Caspian. Of this, a distinct account will come in the sequel : but from the time that we entered the River of Moscow until we left it, they constantly drew our boats with ropes from the shore, by reason of the rapidity and depth of the stream : and we saw many vessels on it, coming from Moscow, full of men and women and children fleeing from the plague : as we also saw numbers of these fugitives in the villages about, and in the midst of the woods.

To return to our history :—We then went up to the before-mentioned monastery, where at present was the Voivode of the town of Kalomna, whither we were repairing, waiting to meet us : for the convent is within sight of the town, being distant from it only a couple of versts by land, and four by water, a difference caused by the usual winding of a river. As soon as we approached the convent, they came forth, according to custom, to meet us ; and conducted us into the great church, which has the title of the Divine Immersion, the picture of which is placed in the situation usually occupied by the image of Our Lord ; such being their practice here. The ascent to this church is by a high flight of steps on the three sides ; and around it is a gallery with three doors. It is very ancient. After we had performed the *Ἑσπρινὸν* or Evening Service here, we went out to visit the second church, which is within the refectory of the fathers. It is handsome, and very ancient ; and consecrated in the name of one of their new saints, Sergius ; concerning whom we were told, that he was the first who came from the City of Kiov and preached Christ here, and that it was he who built this church. The convent is also of his age. Between these two churches

is the tower for the bells; which is high, and crowned with an elegant and lofty cupola, similar to the domes of the churches.

Then we left the convent; and passed the night outside, on the bank of the river. Early on the morning of Thursday the seventeenth of Ab, we arose, and proceeded in our boat to the celebrated Castle of *Kalomna*.

The Voivode had now anticipated our arrival; and came to meet us, at the head of the *Grande*s of the town, and the Clergy, and their whole flock. By them we were led into the fort, which is built of stone, and is visible at a great distance, in consequence of its height: the walls also which surround it are very high. We bowed before the images, which are over the gate, both within and without. In like manner, whenever we came to a church, we stood and bowed before its images, placed over its door, as the Muscovites did, and in imitation of them, until they had carried us up to the great church, whence the Clergy came forth to meet us, attended by the Deacons carrying the images and thuribles, as usual. There we assisted at mass, for they had waited for us to begin it. This is the church of the bishopric; on leaving which, we went up to where are situated the Bishop's apartments. Here they caused us to alight, by order of the Emperor and his Vazirs: for the Bishop had been recently sent off into banishment, by the Patriarch and the Sovereign, into the province called Siberia, for a fault committed by him, which we shall speak of in the sequel. Neither did we find his Vakil or Deputy, I mean the Protopapas, present: for it is their custom in this country, when it falls out to be the festival of any large, distinguished, and well-known convent, or the festival of the cathedral church, they make on that day a consecration of water, or *'Αγιασμός*, accompanied with a Supplication for the Emperor: this water they inclose in vessels of wax, and carry as a present to the Emperor and the whole Imperial household, to the Patriarch, and to the officers of State, together with the images of the Saint, or the Dominical Feast; and then they return: such is their custom. If the Bishop had been here, he would have gone himself to make the distribution of the presents: for the title of this great cathedral church is taken from The Assumption of Our Lady; and therefore the Protopapas acted in his room; and having made the *'Αγιασμός*, went to distribute it, together with the images, to the place where the Emperor was carrying on the war against Smolensko: and thence he afterwards returned.

As for the description of this city, it is thus: its size is about that of the City of Emessa; but its walls are comparatively vast, formidable, and raised to a great height, with large stones and fine hard red bricks. Its towers are of a

like quality with the towers of Antioch, but rather handsomer, and more closely built: they are wonderfully strong and solid, and each of them differs from the other in shape; some are perfectly round, some octagonal, some square; but all are on a grand scale, all lofty, and of four stories, with numerous loop-holes and embrasures. Around each floor is a passage on the outside, in the nature of a fenced railing, with loop-holes commanding the ground below, like the parapets which are both inside and outside of the strong castles in our country: and truly this is a well-contrived structure, and deserving the admiration of the beholder. The roofs are vaulted cupolas; and the inclosing walls are of equal strength and solidity with the towers, resembling the walls of Antioch both in height and depth and breadth. The glacis of the fosse are of vast extent, and all constructed of stone; the whole of their interior being empty vaults, like those which are inside the walls of Antioch, on the side of the Garden-gate (باب الجنان), where we have been told they used formerly to set ^{*}مرايا للبعان: and as the River Aasi flows on one side of the City of Antioch, so the River of Moscow runs on the outside of these walls to the north. Within the precinct are immense wide caves, vaulted under ground; with passages for the rain-water from above, for a supply of water in times of siege and distress: and there is an entrance to them on one side of the fort, at the bottom of the wall, where there is a hidden door with iron grates. On the south side also flows another river, but smaller, having mills upon it, and named Kalomna, from which the city took its name. This abundance of streams is owing to the mountainous nature of the country in which the castle is situated. This castle has four large gates, and within each gate are four others: between them are iron portcullises, which are let down and drawn up by pulleys. At each gate is a number of cannon; and over the tower, above each gate, is suspended a bell, which, on any alarm, they instantly ring, for a warning to all: at present, they are in the constant practice of ringing it when any fire breaks out; and this is of frequent occurrence: for the houses of the city without the walls are more numerous than those within; and each street is a kind of village by itself, because men always love to be near the green fields: now all these houses are of wood; and therefore, when a fire happens, the persons who are continually on the watch, and looking out over the houses from the bell-tower, immediately ring an alarm; and the people of the town, on hearing it, whether it be day or night, instantly hasten forth in a body, with their buckets, to extinguish it. As to the market-places, they are all outside the town. Over each gate of the castle is a large picture painted on

* This is probably meant for مرايا البعان *plated mirrors*.

the wall, within a lattice-window, and covered with a broad jutting arch all round, to keep off the rain and snow: before it are glass lamps, in which they burn wax tapers. Over the great gate, on the outside, is the picture of Our Lord the Messiah, standing; and over the inside gate is the picture of Our Lady. Within this castle are five large stone churches, and a convent for Nuns, by the title of The Entrance of Our Lady into the Temple. The first church &c.

As to their Iconostasis of the higher row, it may be remarked, that it is not after the likeness of the regular form, such as is observed in the country of the Cossacks, and in Greece; but the Messiah is in the middle, and John the Baptist and the Virgin are on his right hand and on his left, and near to them are two angels. Then the right-hand row is filled up with Peter, and John the Chrysostom, and Basilius, and two other Apostles; and opposite to them are the Apostle Paul, and Saints Nicolas and Gregorius, and two other Apostles. Thus on each side are five large portraits of full size. Above this row is the picture of Our Lady, with those of the Prophets who prophesied concerning her, on each side.

They have not here, as we have, lamps with oil; for it is too dear, and freezes moreover in the winter: nor have they those large brass chandeliers in use among us; but their large thick wax torches they set in stone pillars, carved and fixed on the ground, and furnished at the top with rims of tin. In these they place both their large and small candles: for it is the custom, that every person who comes to church shall bring with him a wax taper, to light up with his own hand before the holy images.

Below the north door of the church is the bell-tower; which is worthy of admiration, as well for its beautiful form as for the architectural ornaments which are lavished on it. It is a round octagon; and is handsomely carved, resembling the Tower of Emessa, but is neater and higher. It has many arches round it; and over the first are others of a smaller size. Its dome, which is also octagonal, rises high and airily above it; and in this are hung twelve large and small bells, the sound of which murmurs like thunder. Within it is also a time-piece of a new invention, in a separate compartment. When the index comes to the place which marks the half-hour, it strikes, with two small iron hammers, on two small bells, three times: when the hour is complete, the hammers strike six-and-twenty times on the bells, and this they call the Warning; immediately after which the index strikes the number of the hour as regulated, with another large hammer on a large bell; and the hours of the day and the hours of the night it strikes apart. At the end of this month, Ab, it struck fourteen hours to the

day, and ten to the night; but in the month Ilol, the days and nights are equal.

In regard to the roof of this church, and the roofs of all the churches we have mentioned, I may describe their quality to be that of a fir cone, or of an artichoke; for they have none flat, nor yet such as we call "Camel-back roofs;" but from side to side of the four walls are like three arches; and over them are others, smaller and smaller, until the dome is completed around; being a very beautiful artifice. The whole is covered with boards, to keep out the rain and snow from injuring the building.

Beneath this church are many vaults and sepulchres: and above the porch is a second story, in which are the treasures of the bishopric, and its riches, which we saw displayed in numerous chests, filled with dollars and ducats. All this is in the hands of the Emperor, as we shall have occasion hereafter more distinctly to explain.

SECT. IX.

DESCRIPTION OF THE BISHOPRIC AND CITY OF KALOMNA.

THE episcopal palace is very large; and round it is a wooden wall. The passage used by the bishop up to his apartments is by a high flight of steps, from the south door of the church, and a long corridor of wooden boards at a great height from the ground; walking on which, we used to see the fields and villages to a great distance around, for it opened a wide prospect. The apartments of the bishop—or rather, I should say, his palaces, one set being for the summer and the other for the winter—are of fine stone and the best timber, and are suspended in the air in the manner we have been describing. The summer apartments have balconies jutting over gardens, that grow beautiful apples, of the finest shape, colour, and flavour, and of a variety of kinds; some red as the ruby, others yellow like gold, and some of the purest camphor-white. The rind of all of them is very thin. There is one kind which is very small, but as sweet as sugar: and we now saw, to our astonishment, fresh buds and blossoms on the branches of the tree at this advanced season of the year, though its crop was heavy: this was not a healthy sign for the Muscovites, as we shall shortly explain.

The winter habitation is a large house built with planed jointed wood, apartment within apartment, in an admirable manner; having its doors closely fitted

and lined with cloth and leather over the hinges and sides, so that not a breath of air can pass through. As to the window arches, to them there are doors or shutters well fitted, which slide along. These, in the day-time, they open, and in their place set frames of the stone crystal of their country; which they again remove in the night, and replace with the shutters, so bolted and closed in that no cold air can penetrate.

To each apartment is an Iconostasis, or stand of images; not in the inside only, but over the door on the outside: and even over the door of the staircase and the kitchen-door is likewise an image-stand. For it is the custom of the Muscovites to hang up holy pictures over every door of their houses, their cellars, their kitchens, and their shops; and whenever they see an image, they stop and bow to it with all reverence: even should a person have to pass an hundred images in an hour, he will stop and bow to every one of them with the utmost composure. This custom is observed, not only by the men, but by the women and children.

The place where the bishop holds his court is an arched building, newly built of stone; and therein is contained also his treasury. To this bishopric belongs the absolute property of many farms, with their cultivators; and within the inclosure of this palace is a large prison, furnished with iron chains and heavy bolts, for the offenders. Whenever any one among the bishop's peasantry has committed any misdemeanour, or has been guilty of theft or manslaughter, they bring him and imprison him here, and punish him according to his sentence, as we witnessed more than once, by death and stripes. Over them the Voivode has no jurisdiction: the bishop's officers take their fines, and fix the mulct on the thief by doubling the value of what he stole: this is their method of administering justice. So, if any of the bishop's servants was guilty of drunkenness, they put heavy chains on his neck and legs, and hung upon him a huge bolt or log, such as no beast of burden could drag. For many of these offenders our Lord the Patriarch used to intercede, and obtained their liberation from confinement.

It is not only in this bishopric that there exists a prison; it is not only here that chains are in readiness for the coercion of the culprit; but in every monastery both a prison and chains are prepared for the chastisement of the servants and villagers of the establishment.

It was told us, that this bishopric always maintains on foot a corps of three hundred soldiers, in prime service, for its defence and protection, and for the guard of its property and out-posts. Their pay is collected from its various

farms ; and one of their duties is, whenever the bishop mounts on horseback, to escort him as cavalry, whithersoever he goes.

At the end of the aforementioned passage is a new stone-church, built by this bishop first, for winter use. Its foundations he has placed over the kitchen and the bake-house ; so that the heat rises into it, and it becomes like unto a hot bath, when the frost and snow are without. It is dedicated to The Vision which appeared to Andreas Salos in the city of Constantinople, in the days of the Emperor Leo the Great ; for he saw the Mother of God in the clouds. The Muscovites name this festival Pokrobkin Bogoroditsa, and keep it on the first day of Teshrin Alavval. On this occasion they flock in great multitudes to the churches. The same festival was formerly celebrated among the Greeks : at present they are unacquainted with it in practice ; but give it the name of the *Σκέπας τῆς Παναγίας*, or Veil of the Mother of God ; for the drawing of the picture is this :—The Virgin is in the clouds ; and Andreas Salos, by pointing to her with his fingers, is shewing her to the Emperor and the whole population of the city. At the lower part of the picture is Romanus (منشي القناديل) the inventor of lamps, painted as a sleeping child, and the Virgin &c.* To return : The cupola of this church is built of green tiles, and is very handsome : outside of it is a large porch, which is used as a refectory by the bishop and his retinue.

As to the wooden churches within this castle and without, they are as many as five-and-twenty in number. In the midst of the streets is situated a convent of great antiquity, dedicated by the title of The Divine Manifestation. The church above mentioned, as serving for a refectory, is consecrated in the name of The Former Finding of the Head.†

Across the River of Moscow (the Moskwa), opposite to the town, is a large convent, made white all over, and adorned with high cupolas, dedicated by the title of The Nativity of Our Lady ; and the church of the refectory (كنيسة الطرابزا) is in the name of الشعانين or The Procession of Palms.

* This whole passage is above my comprehension :—

وفي اسفل الايقونة صورة رومانس منشي القناديل وهو طفل نايم والعذرا تلقبه درج من شبه ورق شبه حلاوة اي ينبوع فاه القديس وصورة ايضاً وهو واقف علي الكرسي ويده درج ينادي به قنداق عيد انبيلا الذي هو ——— اي اليوم العذري تلد الفائق الجواهر.

† I conjecture that such is the meaning of *السابق* هامة السابق. In the *Μηνολόγιον* of the Greek Church, I find marked for the 24th of February, 'Η πρώτη καὶ δευτέρα εὐρεσις τῆς τιμίας Κεφαλῆς τοῦ Προδρόμου ; and for the 25th of May, 'Η τρίτη εὐρεσις τῆς Κεφαλῆς τοῦ Προδρόμου.

This Kalomna is a well-known and celebrated town ; and herein are held large markets on the Mondays and Thursdays, to which the peasants resort with their provisions from a great distance : for it is a kind of Bender or sea-port ; and to it come vessels by the river from Moscow, which afterwards travel to the province called Cazania, and to that called Astrakhan, by other rivers, which become united with the former, to the number of about seventy, and fall together into the Persian Sea, that is, Bahro 'lAjam, commonly called the Caspian ; but in ancient books and chronicles, uniformly denominated Bahro Fâris, or the Persian Sea. By this they continue their voyage to the country of the Kizzil Bâsh, and the province of Georgia ; whence they come, in the form of embassies, with numerous articles of merchandize, bringing with them assortments of brocade and dyed silks, indigo, cotton, wool, Morocco-leather, &c.* In return for these, they take sable-furs, fish-teeth, fine woollens, &c., from among the manufactures and valuables of Moscow ; and in this town the meeting of all the merchants is held. Here are continually found many vessels at anchor belonging to the Emperor : on them is built a kind of divan or chamber, with windows and recesses, and with balconies furnished with lattice-blinds all round them. Over this river is a wooden bridge, to pass under which the boats lower their masts.

From this town to Moscow, by the river, is a journey of a hundred versts ; by land, only ninety ; for it is well known that rivers always wind in their course.

To return to our account of the bishopric : All the estates of the churches and convents are in the hands of the Emperor ; so that the heads of the clergy have no power over such estates or their revenues ; but it is the Emperor who sends to every convent, and to every bishop, persons deputed and authorised by him as inspectors over all their funds and income. No head of the Clergy or of a convent has any command, except over what he has with him as his personal effects. Every bishopric has its bailiffs and stewards appointed on the part of the Emperor : every convent keeps a register of its income, and leaves the proceeds in the treasury, to supply the wants of the Emperor at the time that he marches out to war, as we shall distinctly shew hereafter : so that they neither build, nor throw down, nor carry any thing away, but with his knowledge and consent. All these matters, as we said before, they exactly register in books kept with the

* Two other articles are enumerated in the Text, البهار وبخور الحمالبان, of the former of which I have not been able to discover any meaning but Bupthalmus. In Johnson's Edition of Richardson's Arabic and Persian Dictionary, mention is made of حصالان اخضر as Rosemary.

greatest order and accuracy; and we saw here some of the attorneys of the bishopric, who were elderly men of gentlemanly appearance.

The Chiefs of the Priesthood in this country have no claim to contributions from their flock, but only from the Clergy, each of whom contributes in proportion to the number of his parishioners and the annual income of his church; the poorest of the Priests paying a dinar, or gold ducat. All this is regulated by the Bishop's register. Every Chief of the Clergy acquires, during his ministry, more or less property; but generally to a considerable amount, which he holds entirely at his own disposal, except that at his decease it must revert to the Emperor, who is the heir of all.

Whilst we were here, they informed us that the Bishopric of Kalomna is the poorest of all the priestly chiefdoms in the Muscovite dominions; and yet it has jurisdiction over more than fifteen towns that are the residence of Voivodes, such as Kalomna; which latter Voivodate extends over more than two thousand large and small boroughs, and many villages, containing, some of them, more than ten thousand houses. Of these fifteen castles, or chief military residences, one is *Kashira*, the Voivode of which has under his command above a thousand villages; *Sarbaskho*, resembling the former; *Tula*, with its trade and manufactures &c. These fifteen Sanjaks, or Governments, hold command, in all, over more than twenty thousand villages, the number of inhabitants in which may be more easily guessed than reckoned: they are all diocesans of this Bishopric; and yet it is considered poor and weak, God help it! Why the three Patriarchates of Antioch, Alexandria, and Jerusalem are not, all together, equal to it! Throughout this vast diocese there is not a person who suffers grievance or molestation; none seen reduced to beg for his subsistence; nor one that complains, or has any reason to complain, of tyranny and injustice; all are secure, tranquil, and cheerful, and are constantly earning much money. The Bishop rules over these Voivodates with an all-pervading authority; and here the sacerdotal chiefs are virtuous and happy: here you behold a godlike conduct and a religious life.

The cause of the banishment of the Bishop was this:—The present august Emperor and the new Patriarch, Nikon, are very partial to the rites of the Greek Church, and have an abundant love for argument and instruction; particularly the Emperor, who favours the Clergy, and the Monks, and every order of Priesthood; setting an example to the whole country of temperance, modesty, and humility, of piety and perseverance in prayer, and of the most generous liberality to the Bishops and other Ecclesiastics, as well as to the various institutions of

Friars, his faith and confidence in whom are only exceeded by his beneficence towards them. For ourselves, until this present moment we have never seen him; but we were informed on all sides of his virtues and perfections. These illustrious persons, in the time of the late Parthenios (برثانیوس) Patriarch of Constantinople, who was put to death a few years ago, sent, out of their great love and respect for him, to ask him some questions on the mysteries of our religion and the rites of the Christian Church. In answer he wrote them a Letter, replying distinctly to their several inquiries, which was received with great delight by the Emperor; who, after having it translated and read to him, complied provisionally with the sum of its recommendations, and then assembled a council of the Heads of the Clergy and Conventual Priors, to lay it before them. This august meeting confirmed it with their approbation; and having signed it with their hands and testimonies, and registered it in the ecclesiastical court, they unanimously ordered it to be printed, as a valuable document for the correction of their errors; with the exception only of this Bishop of Kalomna, who, being of an obstinate disposition, would not receive it nor approve of it, much less sign it with his hand-writing, or confirm it by his testimony. "Since the time we became Christians," said he, "since the time that we inherited the faith from our fathers and grandfathers, who excelled so much in their observance of these our rites, and their steadfastness in this our religion, we also have strenuously held to the same, and will not now adopt a new religion." On hearing this, the Emperor and the Patriarch immediately sent him into banishment, together with his Monks and servants, and all belonging to him, to the interior of Siberia, a journey of one thousand five hundred versts, on the shores of the sea called 'Οκεανός, which encircles the globe. Here are convents, erected since ancient times, for the reception of such exiles; in one of which the messengers of vengeance deposited him, to lead a life to which death would be preferable, so great is the gloominess of the situation and so execrable the tenor of living, amidst perpetual darkness and hunger; for bread there is none. From this place all escape or release for him is impossible; and this eternal banishment he well deserves. Such regulations, and such strict enforcement of them, are worthy of applause.

Afterwards they consecrated another in his place, as we shall relate hereafter in proper season. And here give attention, brother, to the excellence of this government: observe how corrective and orderly it is. For the present they vested all the authority of the Bishop in the hands of the Protopapas of the Clergy here and of the high church; and to him all the peasants carried up their

dues, and the Clergy of the episcopal *Ἐπαρχία* their affairs, as he appeared in all the qualities of Governor or Chief of the Priesthood, exercising authority, by command of the Emperor and Patriarch, over them.

SECT. X.

THE PLAGUE.—SOLEMN PROCESSION.—ORIGIN OF THE IMPERIAL FAMILY.

To return :—On the eve of Friday, the eighteenth of Ab, they rang all the bells, and flocked in great multitudes to the churches, to commemorate the Festival of the Saints Florus and Laurus, martyrs, who, as is related of them in the *Συναξάρια* (Martyrology), were natives of this country, and were the first to believe in Christ. Being stone-masons, they built a church; and for this were put to death, becoming martyrs to the faith. So also on the morrow they all assisted at mass, with lighted candles in their hands.

On Sunday, the fourteenth after Pentecost, before mass, they came to ask our Lord the Patriarch to make for them an *Ἀγιασμὸς*, that their Priests might sprinkle it over the whole town, as the plague had already begun there to make its ravages; hoping that by this blessing it might perhaps be repelled from the midst of them. All the bells, therefore, having been rung, and the whole of the Clergy being assembled, the Patriarch made for them the *Ἀγιασμὸς*; and having crossed it with the bones of the Saints in their possession, and with the relics of Our Lord which we had with us, he distributed it to the Priests, who sprinkled with it the churches and the whole town; after which they returned to perform the usual *Παράκλησις* for the Emperor. Having again rung the bells, they took us down to mass: at its conclusion, the Voivode, with the Grandees of the town, and the Protopapas, accompanied by the whole Clergy, came and knelt before our master, weeping, wailing, and lamenting at the virulence of the plague among them, and begging him to give them permission to make all the inhabitants of the city fast for one whole week, in the hope that God would remove the pestilence from them. But he granted them permission for three days only; which fast immediately took place: and he agreed with them again to make an *Ἀγιασμὸς* for them on the Wednesday following, when he would go with them in procession round the castle. The Voivode thereupon issued an order, that, during these three days, no meat should be killed, nor any houses opened for drinking intoxicating liquors, such as brandy and mead: and all kept a strict

and severe fast until the ninth hour each day, flocking together to attend the masses in all fear and humility, not even the little children being excepted.

On the Wednesday, which was the twenty-third of Ab, at the tolling of all the bells, the whole of the Clergy and people of the town, with their women and children, and the Grandees, assembled to conduct our Lord the Patriarch to the church, where all the Priests, including us and our companions, robed for service; and he made for them an *Ἀγιασμός*, with the blessing of the holy relics, as before, and continued sprinkling and crossing them all in succession, until the fifth hour struck. Upon this the Priests of the town and the Deacons, with their censers, went out before us, two and two, carrying the picture of Our Lady, celebrated here for working miracles. Each of their Priests bore in his hand a box, or case, holding a cross; for, in this country, they never touch the cross, nor hold it in the hand, but always in a case. Lastly came the other images, and the books of the Gospels.

Thus we proceeded towards the outside of the castle, our Lord the Patriarch wearing his *Μανδύα*, *Ἐπιτραχήλιον*, and *Ὠμοφόριον*, in his right-hand carrying his cross, and in the left his crosier; ourselves, in our *Στιχάρια*, holding up his train; the Priests, our fellow-travellers, in their royal copes, preceding and following him; the Voivode and grandees walking behind him; and, in front of all, the troops clearing his way among the crowd. It was a procession to be recorded for ages. We then began to chaunt the *Παράκλησις*; and every time we came in sight of a church we turned towards it, bowing, as they did. Then the Clergy belonging to it, (and I am speaking both of the churches in the interior of the castle, and of those on the outside,) came forth in their robes, in one hand bearing the cross on a stand, in the other an image, or picture. Walking near our Lord the Patriarch was a Deacon carrying a vessel of *Ἀγιασμός*, from which his Holiness sprinkled the church, and the street in which it was situated, and the parishioners; and after he had given the officiating Priest his benediction, in the Muscovite form, on the forehead, shoulders, and breast, that parish ministry retired. Afterwards, on our return, the same ceremony was repeated.

In the mean time, all the bells were ringing without intermission. When we came near the city gate, and bowed towards the image of Our Lady over it, the Patriarch took some of the holy water, and, in conformity with their practice, threw it up to her in the air: then he sprinkled some on the inside of the gate, and on the guns. On going out, we turned our faces towards the picture of Our Lord, and bowed to it, whilst the Patriarch sprinkled it, as before. Here

all the Clergy stood round in a circle; carrying their images in front and facing his Holiness; and I recited the Prone in supplication for the Emperor, after I had incensed the picture and the assistants. When all had resumed their ranks, we walked round the moats of the castle, with the ensigns, banners, and crosses before us, and the large tall cross, of gilt wood, at the head of all, surrounded with lamps on long poles. On arriving at the second gate of the city, we bowed to the image at a distance, they having previously lighted all the lamps before it and the other pictures; and when the Clergy had taken their stations, as before, the Deacon recited the Prone in supplication for the Emperor and his son. It was thus:—"Have mercy on us, O God! according to Thy great mercy. We ask mercy, life, peace, health, safety, bounty, forgiveness, direction, guidance, and protection, for the Emperor, the lover of Christ, the crowned of God, the pious and well-disposed Kniazi ALEXIUS MICHAELOVITZI; for the Empress Kyria MARIA AUGUSTA; and for their illustrious son, Prince ALEXIUS ALEXIOVITZI. Prolong their race in safety! Direct, O Lord God! all their affairs by Thy gracious providence; and humble all their enemies and assailers under their feet!" During this prayer we responded in chaunts of *Κύριε Ἐλέησον*, and repeated our Metanoias.

In regard to the well-known title of "Kniazi," used by this imperial family, we were told that their origin is from Rome; whence, about seven hundred years ago, an ancestor of theirs came by sea to the country of Moscow, and, being from the first a great Archon, became at length the Sovereign of the whole territory; so that every Prince who has succeeded in the line of these Monarchs is called "Kniazi." This title they gave also to Zenobius Chmiel.

Then the Protopapas read a Gospel, first for the plague, secondly for Our Lady, and came to the Patriarch to present him the book to kiss. His Holiness then gave his blessing to the congregation, recited the prayer for the Emperor in the wars, and a prayer for the plague; and again repeated his benediction. Having made the customary inclination to the image, we moved forward amidst the continued ringing of all the bells; and crossing the small river by a bridge, came opposite the third gate, where we performed the like ceremony as before. We then made the entire circuit of the castle; and entering by the same gate through which we had gone out, returned, and ascended to our church.

Here the Priests, carrying the holy images, halted in the porch, until the Patriarch had incensed them, and, after profound inclinations, kissed them all successively; when they set them in their places, and we laid aside our copes. Immediately they began the mass, which was attended by the whole population; nor did we go out from service till the clock had struck the eighth hour.

SECT. XI.

PRAYER FOR THE IMPERIAL HOUSE.—CHURCH MUSIC.—DRESS OF THE CLERGY.

At the end of every church service here in Muscovy they perform a Πολυχρόνιον, or prayer for long life, for the Emperor, chaunted by the whole of the attending Clergy and choristers; and to their practice, from the time of our arrival in the country of the Cossacks, we strictly conformed; commemorating his Majesty, like them, in every Prone, and at the end of the service performing for him the aforesaid Πολυχρόνιον, in which we included the Patriarch, as they do; but in the latter prayer they name the Emperor before the Patriarchs, reversing their practice in the Prone. The tenor of the Πολυχρόνιον is thus:—
 “May the Lord God grant many years, under His divine favour, protection, and guidance, to His crowned Emperor, the greatest of sovereign princes, the great Kniazi; the master of the keys of the territory of Muscovy, and of all the lands of Russia, the Lord Lord Kyr ALEXIUS MICHAELOVITZI, the Empress &c., and to his all Holiness and Beatitude, the Patriarch of the great and guarded city of Moscow, the Lord Lord Kyr NICON! The Lord preserve them all!” We added, in Greek, for his Lordship our own Patriarch, Τὸν Δεσπότην καὶ Ἀρχιερεῖα ἡμῶν, Κύριε, φύλαττε εἰς τὰ πολλὰ ἔτη.

On the eve of the twenty-sixth of Ab, they rang all the bells, and there was a great attendance to commemorate the Entrance of the Picture of Our Lady, painted by Luke the Evangelist, into the City of Moscow. They read the Prophecies, and performed a Διτῇ in the porch, as usual, with two officiating Priests. The Deacon read the Prayer for Vigils, “Save, O God, thy people!” after which they went through the Office for Sleep; and the Καὶ τῶν Καθημερινῶν, as they do every evening. On the morrow there was an assemblage at mass.

Most of their days here, in this country of Moscow, are festivals: for on most days the great bells, appropriated to the Sundays and great festivals, are rung for some distinguished saint’s day, and especially for their new saints, as we shall explain hereafter; whereas, in Moldavia and Wallachia, and the country of the Cossacks, they are rung only on the eve of Sunday or of a great festival. Nothing used to affect me so much as the united clang of all the bells on these evenings, and in the middle of the subsequent nights. The earth shook with their vibrations, and the drone of their voice, like thunder, ascended to the skies. And what should hinder this great nation from observing these frequent solemnities, since, by the comfort of their circumstances, and the affluence of

their wealth, all their days are fair-days and festivals; and on no day in the whole year is the celebration of mass interrupted in any of their churches, but every person, whether man, woman, or child, regularly attends the church in his own parish, each bringing with him one candle or more, with a copeck, which is their piaster, stuck in it for the service of the altar. They never conclude the office in any of their churches, nor do any of the congregation retire, until the third hour is past; and in the mean time they are all fasting. It is not true, as we had heard concerning them, that they have churches where mass is performed at midnight and the dawn of day, for the convenience of travellers; since all the roads are full of churches; and wherever any Russian is on his journey, he always stops at the nearest church to hear mass at the usual hour, in consequence of the universal desire of this nation daily to attend that ceremony. In every city throughout the empire there is also a great or high church, which they call Sobor, that is Catholic, or cathedral, where every day, on the departure of the people from the masses in the other churches, they ring the bells for high mass, at which all the Clergy of the town, and most of the laity, attend. This they look upon as their daily duty.

After the appearance of the great pestilence here, the Ministers of the parish churches, having recorded the names of their deceased parishioners buried round their respective churches, used to bring their registers to commemorate them one by one at the sacrifice; and at the time of the Prone, when we had gone through all the usual forms, the Deacon used to add a new one, with which we were unacquainted, praying for rest to the souls of the departed brethren, each by name, to the amount, sometimes, of four or five thousand names; so that by this they were detained a very long time at mass, and did not conclude it till the sixth or seventh hour was past. [*Here follows a long detail of church ceremonies and religious observances, some of which are very curious, as exhibiting the extraordinary piety and devotion of the Russians.*] For ourselves, we were jaded with the length of their masses and prayers; and scarcely ever retired till we were ready to drop, from the weakness of our legs and backs, being literally crucified with exertion. But it is for the Almighty to dispose of us as he thinks fit.

The Muscovites do not care to kiss the holy images, nor to kiss the Gospel, at Sunday Matins, as we do; nor do they care to participate in the 'Αρτίδωρα; and this arises from their great reverence for these sacred objects. Once only in the year do they kiss the images; namely, on the Sunday called "of the Images," when they wash themselves, and put on clean clothes. Should any impurity have happened to a Muscovite, he does not enter the church at all, but stands

outside : and when a family have contracted any uncleanness, they make haste to wash themselves, and do not enter the church, nor kiss an image, nor touch it, a circumstance which we particularly observed in the picture-sellers at Moscoow, until the Priest has recited over their heads a prayer, with which we are unacquainted, and has given them his blessing : then they enter the church. On some of these occasions, the whole body of the officiating Priests is required to come out to them, as we used to see, and blushed through shame at seeing ; particularly on the Saturday evenings, almost all the married people in the parish stopped outside the church, until the priests came to pray over them, that they might enter.

In regard to the church music of these countries, it may be observed, that the chaunting of the Cossacks dilates the breast and clears the heart of care. With a vehement love for psalmody, and a strict attention to the rules of music, they give forth, in a sweet high tone, from their very souls as it were, and from one mouth, the most delightful sounds ; whereas the chaunt of the Muscovites is without science, just as it happens : it is all one to them ; they find no fault ; and the finest in their estimation is the low, rough, broad voice, which it is far from being pleasant to hear*. As with us these gross tones are found fault with, so by them our high intonation is deemed vicious ; and they laugh at the Cossacks, and reproach them for their music, telling them that theirs is the music of the Franks and Poles.

As we remarked before, the dress of the Clergy consists of green or coloured cottons, or of Ancyra woollens, which, being much approved by them, are worn by most of them, with a broad collar, turned down over their breast and shoulders, of embroidered silk or flowered velvet, and with numerous buttons, either of silver gilt, crystal, red coral, blue turquoise, or other similar material, buttoned from the neck to the bottom of the skirt. Others wear wide gowns with large sleeves, plain, and not made to open in front. The young readers, who are not yet in orders, imitate either the one dress or the other. In regard to their head-dresses, the rich among them, and the Protopapases, wear calpacks of green, red, or black velvet ; the rest of cloth : under them they wear red cotton caps, with a fringe of yellow silk, bound round with rose-coloured lace. The Deacons dress in like manner, as do also the Wives of the Clergy, who are thus known to be married to a Papa or a Deacon ; but besides them no other person whatever uses this costume.

* The Russians have apparently reformed their system since the Archdeacon's visit, as recent Travellers speak with great admiration of their solemn music.

The ecclesiastics do not shave their heads, with the exception of a large circle in the middle: the rest of their hair they leave to grow its full length. They are continually dressing and combing it; and are very diligent in looking at themselves in their mirrors, of which one, if not two, is always found in every chancel. Here they think no harm in consulting the glass, and combing and dressing themselves. By this unremitted attention to their exterior, they always look respectable, and neat to the extreme. Even the village curates, who are under the jurisdiction of the Protopapas, and stand before him bareheaded to receive his blessing, are much revered by the people, who never present themselves before them but with their heads uncovered. They are equally respected by the Voivodes and other magistrates, whom we often saw taking off their calpacks to them. In the churches, every person stands bareheaded, from the beginning of the service to the end, whether Priest or layman. Whenever a Priest is seen passing through a street, the people hasten to kneel before him to receive his blessing, which he gives them in their peculiar form, *viz.* by touching their forehead and shoulders.

It is usual for every cathedral church, like this of Kalomna, to have seven Priests and seven Deacons, neither more nor less: and in this they shewed us, within the chancel, all the banners of the several dignitaries of the bishopric; the *Φερόνια* of heavy embroidered silk, adorned on the shoulders with rich gold lace, worn by the Bishop; his four mitres, which are crowns without rolls; his numerous copes for the various festivals; silver vessels; and *Φερόνια* and *Στιχάρια* for the Priests and Deacons, made of princely materials; as how should they not be, having been given to the church by the Emperors. Here we were blessed with the sight and touch of the relics of numerous Saints, deposited in silver and gold cases; and we knelt to them, as our duty was. We were struck with admiration at the splendor in which they are kept. As in ancient times, during the reign of the Christian Emperors, they used to carry the rarities of the whole world, and particularly the holy remnants and relics of the Saints, each from its proper home, to the Imperial City of Constantinople, where they remained collected entire until the flight of its inhabitants began; so, since that period till the present time, it has been the will of God and the care of the Patriarchs, Bishops, Abbots, Priests, and Monks of every denomination, that those treasures should be transferred, those glorious relics removed thence, to the new Rome, the City of Moscow, a place deserving all praise and veneration. Here they have presented them successively to the various sovereigns, who knew so well their value; and have been remunerated for them with riches and benefits.

In consequence of their great zeal for religion, and their happy devotion, the Emperors have honoured these monuments of Our Saviour, and these relics of His Saints, with gold and silver shrines, making presents of them to the Cathedral Churches of the Bishops, and to the great Monasteries, which are built within the forts of the large towns.

At the beginning of every month they make an *'Αγιασμός*, which they cross with these relics; then they sprinkle it over all the churches and houses in every city of the empire, to drive away evil from them. If any affliction or distress makes its appearance, the priests carry these relics round in procession, entreating the Saints, of whom they are portions, to intercede with the Creator, that he may repel the calamity. This is the list of the principal relics: first, there is a large gilt cross, adorned with large pearls, and inlaid with a piece of the wood of the true cross: then among the cases is one covered with gold, containing a golden sun, on which is painted the figure of St. George: within it is a portion of his body, real, and shining like gold, and as hard and plump as a pebble. There is a tooth of John the Baptist; a finger of Andrew the Apostle; some bones of the first Deacon, Stephen, of Daniel the Prophet, of Panteleemon the Martyr, Artemius the Martyr, St. Theodorus, and St. James, Euthemius the Great, John Chrysostom, Proclus, and Andrew the Military Officer *. All these relics have their edges gilt, and their names written on them.

To return: On the eve of the twenty-ninth of Ab there was a great attendance in the churches, to commemorate the beheading of John the Baptist. On this day they are accustomed to abstain from all food cooked on the fire: they eat raw fruits only.

* The Manuscript adds ومن افرام السرياني.

END OF PART THE THIRD.

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